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THE CHILD
— IN —
HOME, SCHOOL and STATE

Addresses by

PRESIDENT ROOSEVELT, DR. G. STANLEY HALL,
SIR THOMAS MORTIMER DURAND, MON. FRED. T. DUBOIS
MR. ERIK HJORT, DR. SAMUEL MOORNE LINDSAY,
HON. REV. DENRY G. SATTERLEE, RABBI JOSEPH
KRAUSKOPF, MR. WILLIAM L. FOMLINS,
MRS. FREDERIC SCHOFF, MRS. THOMAS
DORE W. BIRNEY, MISS LILLIE A.
WILLIAMS, MRS. LUTHA
GALE BARBER
AND OTHERS

.... National
Congress of Mothers

WASHINGTON, D. C.

March, 1905





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REPORT

OF THE

NATIONAL CONGRESS

OF MOTHERS *and parents*
teacher associations

HELD IN THE CITY OF WASHINGTON, D. C.

March 10—17, 1905

PUBLISHED BY

THE NATIONAL CONGRESS OF MOTHERS

THE MOTHERS' CONGRESS

Hail, lovers of the lore of motherhood!
In wide exchange of home-made wisdom wise,
In search of truth with keen, wide-open eyes,
Your coming augurs for the common good.

Home-makers and home-guardians ye have stood
And helped successive generations rise;
In storm and stress have given smiles, not sighs;
In potent patience "have done what you could."

Come, pilgrim mothers, from your households bright,
With patriot purpose and for childhood's weal;
Come on in phalanx strong in faith and prayer.
Converge your thousand rays of hearthstone light
Till all our homes its radiant warmth shall feel
And earth with love at work be sweet and fair.

ALBERT OSBORN.

Washington, D. C., March 13, 1905.

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PREFACE

The report of the Ninth National Congress of Mothers is a notable one, showing progress in the different lines of work for child and home.

The character of the speakers on the programme, the consideration of the varied subjects relating to the work for childhood by men and women of great influence in national and international government marks an epoch in the progress of the world.

When the interests of the child and the home are receiving the serious thought of those who have the power to accomplish as well as to consider, there is reason for deep gratitude and for hope for the uplift of the citizenship of the nations. Never before in the world's history has the head of a great nation, the official ambassadors of other great nations, the heads of national departments of Government and leaders in educational research met with the mothers of the nation to view the conditions affecting homes and children.

The department of the home is the greatest department in any nation. It is the nursery of the future citizen.

Its influence and the ideals which are implanted there will affect the whole future of individuals and communities.

It is a subject of national importance, worthy of the best thought of statesmen, but it is a subject which rulers and statesmen are powerless to control, unless they have the intelligent co-operation of the mothers of the nation.

It is therefore a matter of deep significance that the Ninth National Congress of Mothers brought about the earnest, sympathetic support of the President of the United States, and of other great leaders, in the National Mother work for home and children.

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The child study thought, the broad care of the Juvenile Court and probation system for erring and unfortunate childhood, the protection of little children from work that is physically injurious, moral education in home and school, the menace to the home, the physical development of childhood, the part of music in child development, the intelligent co-operation of home and school, were all subjects which were ably presented by those actively engaged in their special work. The addresses given show the most advanced and practical lines of work for giving to every child the best opportunity for physical, mental and moral development.

They will suggest many new thoughts to the mother, to the teacher, and to workers for social and civic betterment.

The deeper and more earnest the thought and care for His little ones, the nearer will His kingdom come, and His will be done on earth as it is in heaven.

The spirit of the Divine Father is the inspiration of the great work for childhood, and the belief that "It is not the will of your Father in Heaven that one of these little ones shall perish" places a deep responsibility on all who are entrusted with the care and training of children.

To give to all who can use it the suggestive thought of the world's best thinkers and workers is the purpose of this report.

May those to whom it proves valuable pass it on to others.



GREETINGS TO WASHINGTON

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FRIDAY MARCH 10,
8 P. M.

OPENING OF THE CONVENTION.

Invocation.....Rev. Frank M. Bristol, Washington, D. C.

Hymn, America

GREETING TO WASHINGTON

from

COMMISSIONER MCFARLAND.

Madam President and Ladies:—I was going to say “and gentlemen,” but there are hardly enough of them present to be addressed. This is a very embarrassing position for me to be in to-night. The extra compensation of the president of the Board of Commissioners of the District of Columbia is the privilege of welcoming all the conventions that come to Washington; but usually they are made up of mere men, and are very easy to welcome, even by a modest man like myself; but this august assemblage, composed entirely of ladies, is calculated to strike terror to the masculine heart. I was hearing in Boston the other day of a veteran of the war who was telling a great tale about his great battle; and finally he said that the bullet struck him right here and went right through and came out on the other side, but he pressed forward to victory. One of the girls to whom he was telling that said: “That would have gone right through your heart.” “Yes,” he said, “I know it would in an ordinary condition, but my heart was in my mouth.” (Laughter.)

That is somewhat my situation at this moment; but I am like the girl who, when she was asked what she would do if a young man offered to kiss her, said: “I should meet the emergency face to face;” and, after all, it is not so very difficult, because you welcomed me as soon as I came into the door; a very charming lady promptly handed me a card of invitation, so to speak, to join, to become one of you, to become an associate mem-

ber, and I want to say now, Mrs. President, in order to make myself completely at home, that I do join, that I should like to be an associate member. (Applause.)

You are certainly thrice welcome here, for yourselves and for those whom you represent all over this great country, and for your cause. We are very glad that you have chosen the national capital again for your meeting place. We were very glad to have you here before; we would be glad to have you come again. In one of the ice cream saloons of Washington during last summer there was a motto running thus:

"He bought ice-cream for his darling;
And she art and ate and ate
Till at last her heart she gave him
To make room for another plate."

We are perfectly willing to give you our heart for coming back again, and we hope you will continue to come year after year. There is no reason why you should not come every year and make this your permanent place of meeting.

Just after the Spanish War, when England and the United States were in such very affectionate relations, during a dinner party here an English girl was talking to an American young man, and very earnestly, about these relations of the United States and England; and there came one of those sudden pauses when everybody else stopped talking to listen, and she was heard to say in a very intense tone of voice: "And I don't see why we should not go on loving each other more and more." (Laughter.) Now, I don't see why this reciprocal affection which obtains between Washington and the Mothers' Congress should not get closer and closer as the years go on, as we get more beautiful and you become more triumphant in the great undertakings which you have in hand.

"The private home," as Mr. Cable has well said, "is the public hope. If the homes are right, the nation is right; and if the homes are wrong the nation is wrong." The family, not the individual; the father, the mother and the child; the family is the unit, and the home is the foundation of society. Therefore, the question of the home is the most important, and next to it comes the question of the parental function of the State

in caring for those who have not had proper homes, and therefore, whether they be rich or poor, have lived in what has well been called the environment of neglect, and require the care of the government. Because you are trying to make homes right and also to show that the State supplements what the home lacks your congress is immensely significant, and you merit our heartiest welcome. We are all interested, of course, as citizens, as patriots, in your campaign of education and improvement. All our philosophical observers agree that there is great need for your work, not only because of the changed character of immigration, but because the economic and social changes of recent years have so seriously affected the most American of homes and have actually increased the number of those who must look to the State for the father-care and the mother-care which their homes do not give. It is admitted, I believe, that the spiritual life of the average American home, that life which must be maintained and strongly maintained if this republic is to last, that life without which all else that we may have of material or intellectual wealth or power is but vanity, has suffered in recent years, and that it must be restored. The State can do much, by education and otherwise, for children; it ought to teach morals based on religion, but it cannot give what the child ought to learn at the mother's knee or before the family altar. We cannot have irreligious homes and religious children, and without the power of religion, ethics and moralities cannot stand the strain. Good fathers and good mothers mean generally good children; and they, in turn, good fathers and mothers again, and good citizens, making a good State; which can be made in no other way.

The national capital is the appropriate place for your meeting, because it is in the eye of the world, and what you say and do here will go everywhere with its helpful influence; and it is very good for us that you are here, because you will help us not only in our homes, but in our efforts to obtain model laws for the protection of the home and for the care of children. Your resident members here have already done much to aid us in improving our public school system, in getting better facilities and better salaries for the teachers, in strengthening the hands and broad-

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ening the work of our Board of Children's Guardians with its thousand wards and its placing out and probation officers, and in passing legislation for compulsory education, for child-labor-protection and other similar objects and, above all, for a separate court, a probation system to take the place of our present temporary expedient, which at least, it is true, separates the individual delinquents in arrest, in detention and on trial, and provides probation for them.

We want your support; we ask your support for every other project we have before Congress to improve conditions here; as, for example, by removing the slum dwellings and transferring our inhabited alleys so as to make better homes possible, so as to change the environment of neglect, and decrease the number of children coming upon the State for sympathy and support. We are alive to our needs and to our duties, and we welcome every influence that will help us to meet them. At the same time we would not have you visitors believe that our conditions are worse than those you left at home. At the worst, they are only typical, and at the best, we have some advantages which are not common. It is certainly easier to have a real home of the best sort here, whether you are rich or poor, than in some of the great manufacturing centers; the opportunities for children are greater here than in almost any other place; and yet there is very much that we need, and we look to your influence to help us to obtain the legislation and to strengthen the public opinion which shall give us what we desire, above all else, model, moral and social conditions in what we hope will be the model capital of the world. (Applause.)

GREETINGS.

MRS. THEODORE W. BIRNEY.

I am glad to see you and glad to be here. I have come all the way from the City of Mexico to attend the Congress.

Yesterday I was talking with a man of years and very, very wide experience; and he gave me one beautiful thought, which

W. H. L.

I think you will be glad to have. He said that diamonds always reminded him of his mother; that she was so pure, so lofty in her character, and that she gathered all the light wherever she might be; no matter how dark and gloomy the surroundings she radiated light just as the diamond radiates light even in the darkness, and it was a very helpful and inspiring thought to me—the idea that mothers must be as nearly like diamonds as they could, to reflect always the light.

Another thought I found to-day which at the beginning of the convention may be apropos, and this I shall read to you: "The spirit of man is the candle of the Lord. A wise man was approached by a well-dressed person, who said: 'Teach me wisdom.' Asking the man to follow, the wise man led him into his hut. There he gave him a lighted lamp and said: 'Ignite this other lamp which stands before you.' The man tried several times to light it, but in vain. After carefully examining the lamp he turned to the wise man and said: 'Why, the wick will not light because there is no oil, but only water, in the lamp.' The wise man replied: 'Then pour out the water and put in oil.' The man did as he was bade, and tried again, but failed; for the wick was still soaked with water. 'Dry the wick,' said the wise man. The man did so and then found it easy to ignite the lamp. 'Now farewell,' said the wise man; 'I have satisfied your wish that I should teach you wisdom.'"

And so what you get at this coming convention will depend so much upon the spirit in which you come. If you come with a great longing to get some light, something that will help you with your problems, something that will help you to help others who are less fortunately situated than you are, then you will surely get many, many, many things which will be of great help to you.

We note that most of the people who come are mothers, and that those who are not mothers have the mother-heart and perhaps know a great deal more about the training of children and have just as deep love for the children of the world as the mother. It is the universal mother-spirit, you know, and that can dwell in the breast of all.

The best wish I can make for you is that you may enjoy the Congress just as much as I expect to.

RESPONSE BY THE PRESIDENT

MRS. FREDERIC SCHOFF

I shall only say a very few words in response to the very cordial greetings that we have received to-night, because I want to leave all the time possible for Dr. Hall, who represents the child-study thought in this country, and as that is the keynote of the Mothers' Congress, we placed it first on the programme. It is a very great pleasure to us to come back to Washington. We all of us who have been here before since the beginnings of the Congress think of each one of these with joy. That first Congress was an inspiration to many of us. Many of us who are here to-night were here then and the benefit of it has been felt in our own homes, and it has gone out to the homes of the nation; and now we come back, having gained experience, having now gained knowledge of the conditions that surround the children of this country that we had not then, because we were centering our eyes on our own little individual homes. We must not neglect them, of course; but there is a broader motherhood than the motherhood that mothers one's own; there is the spirit of the Lord that is in the mother that mothers all children, and it is because the world has lacked that, that the conditions of the children of this country have not been better. There is a place for the work of the Mothers' Congress in this great nation, and we have found the place, and we have found the welcome from the fathers—from the men most earnest and best in this country; from the President of the United States, from the Senators of the United States, from the men in the Legislatures of many States the Mothers' Congress has found the warmest welcome and the deepest co-operation and help in its efforts to improve the conditions of the children.

Everything that you will find in this program relates to the child and to the home. It is the object of our being here; and as you look through the program I think you will see that we have progressed when we present to you the speakers that we have here. When we asked the President of the United States to speak to us he said: "Yes, I am glad to speak

to you. I have a great many things that I want to say to you." And so it was with those that were asked—they were all ready and glad to come here.

When we think of the many studies that are undertaken in the realm of philosophy, in the domains of electricity, of finance, of government, of tariff and of science, we all know how much time and how many years have been devoted to them, and we know how very little time has been devoted in any college or any school of this country to the study of the child. We have with us to-night Dr. G. Stanley Hall, of Clark University, who has been a pioneer in this study of the child. The child, whose soul is being fitted for an eternal world, and who for a time inhabits this body here in this world—who has a greater destiny than any other thing or being in this world. Yet how little time and how little attention we have given it. We see the greatest need of this study in everything in this country, and we are very proud, indeed, to have Dr. Hall, who has been with us many times before, and who stands as the pioneer and the representative of child-study in this country and in the world, and who has recently, in his book on Adolescence, put before the world valuable thoughts that every mother and every father and every teacher should study. I take a great deal of pleasure, therefore, in introducing to you Dr. G. Stanley Hall, former President of Clark University.

NEW IDEALS OF MOTHERHOOD SUGGESTED BY
CHILD STUDY.

DR. G. STANLEY HALL.

Mrs. President, Mothers of the Mothers' Congress:—Will you permit me, before entering upon the topic of my address, to congratulate all the members and friends of this Congress (not unfitly named, even in this Capital city) on the progress that has been made in its work since the last meeting which I attended here, I think, five years ago? I do not know what growth your numbers show, but it seems to me that the sentiment of this great nation is turning this way, and although I have represented, for many years, a university which admits women to equal privileges with men, I feel that there is something newer and higher in the work of the educated woman that lies within the special province of this association, and that it marks a distinct step (let me say very frankly, because I am here to express my own heart): I think it marks a distinct step slightly in advance of all the other women's organizations that I know, magnificent and noble as their work is. (Applause.)

The child-study (or, if one chooses the most pedantic and academic names, paidology, psychogenesis) is a new science, just about as old as your organization. It is represented already by at least fourteen academic chairs in our American universities, and by several abroad, by some three thousand important memoirs on special aspects of the topic, by a half dozen journals of either scientific or educational character, and I want first of all to say here that this psychogenesis (if you please so to call it) is, in a degree which is true of no other science, the creation of women. Nearly all our data—the great majority of them—have been gathered by women, and, while it is true that a good deal of the mathematics, teachers' computations of tables, etc., have been made out by men, it is, as has often been said, the first science created essentially by women. I hope that you will recognize it

as therefore very closely related to the work of this association; and that those of us who do the dry detail work may be indebted in the future, as we are so greatly in the past, to those who have sent us in returns.

To begin the topic (which is a rather serious one) which I desire to speak of to-night, let me first of all express my own bottom faith. Everyone has a creed. I have mine; it might all be summed up (and I think it might be said to be the creed of a representative, though humble, devotee who has made an almost life-long study of life, health, reproduction and disease); it is this—that parenthood is really the supreme end of man and of woman, and that the best test of a civilization, of a culture, is whether or not it contributes to bring young people into the world well endowed, to advance them to the fullest possible maturity they are capable of attaining.

This means a great deal. It means that civilization is man's attempt to domesticate himself, just as the test of an animal species is whether or not it can be domesticated and still continue to propagate its kind. There have never been but about two hundred species domesticated, nearly all by women. The best test of the domestic ability of an animal species is whether or not it will breed in captivity; and the best test of a civilization (which is man's attempt to domesticate himself) is the natality of the race. I do not think this broad and general and profound principle has yet been adequately grasped; and what better cornerstone could a mothers' congress build upon?

Go back to the Old Testament; what was the promise to Abraham? It was that if he obeyed God his seed should be as the stars of heaven for multitude. That was the covenant; it was the basis of the Old Testament dispensation. Everything that went adversely was thought to indicate Jehovah's displeasure, and everything that went favorably indicated a good disposition to the race on his part. Now that is just as true to-day as it ever was; it is just as true in every relation of modern life as it ever was, that the highest and best test of every institution, of literature, science, art, the home, the church, the State—no matter what—is whether or not it serves to produce good children, and to bring them to complete maturity.

I think you will see this if you will just reflect a moment along the lines that Professor Francis Galton has been trying to unfold to his countrymen these many years in England. He, with his coadjutors, has lately printed a very valuable memoir. His memoir marks the foundation of a society that he calls Eugenics, or the society whose purpose it is to try to elevate the human race by means of all available and legitimate modes of influencing heredity. That is what the study of eugenics really means, and he goes on to develop schemes that met with some criticism, to be sure, in England, but which have met with increasing favor now for many years. He proposes, by certain definite means and premiums and even by diplomas, to bring together the best young people, and—provided they pass, and obtain certain certificates—he gives them something to begin their housekeeping on.

We are not ready yet for any such scheme as that; but we are ready to consider one or two great fundamental thoughts, and I do not know that we can introduce this topic better than by just remembering what is a commonplace observation, that we all of us have two parents, four grandparents, eight great grandparents, and so they double every generation; and if we go back (as it has been figured out, granting four generations to a century) to the time when William the Conqueror landed in England you and I and all of us have had more than 8,000,000,000 ancestors.

It has been well said that there is no living person probably, especially in this country, in whose blood does not flow the blood of kings, of murderers, beggars, of all sorts and conditions of people, and it is well, for that is one of the methods recognized by the great bionomic laws by which civilization advances. But look toward the future! Suppose that every married pair produced four children who themselves grew to maturity and produced four more; then what would happen? Then every present married pair—by that far distant future as remote from the present as we are from the past of William the Conqueror—would have been the progenitors of 8,000,000,000 offspring.

That is only a purely theoretical and conjectural idea ; but it only serves my purpose of illustrating the fact that the business of life is the transmission of this sacred torch of heredity undimmed to future generations. That is the most precious of all worths and values in the world. It may have been an extravaganza when Huxley said that an ounce of heredity was worth a ton of education. It may have been an extravagance ; but to he well born and to live in the interests of the unborn, that is the vocation of man, and that is why I said at the outset that I believed when our knowledge was all fully unified in some great synthesis, no doubt we shall in the future realize that truth is valuable just in proportion as it sheds light upon this great problem.

The fact is (and here perhaps you will pardon me if I am, just for a moment, a little technical), the fact is that there is in the world a direct continuity between you and me and everything that lives ; whether the first being was Adam, the amoeba, or whatever might be—whether one be race evolutionist or creationist—a direct physical continuity. There is the original protoplasm from which everything grew ; it divided and divided, just as new conditions were given off ; so that it is a material link that connects us away back, and this immortal germ-plasm is the only thing in the physical world that is immortal. It never dies ; it never can die ; it simply divides, divides, divides, and there was perhaps, away back in the beginning of things, a time when there was nothing higher than organisms of one cell ; then they developed, and then they grew large, and then they had to divide or die. They divided, and so direct continuity you see, no corpse, nothing sloughed off, nothing lost, but physical immortality. That is what we mean by the immortality of this germ-plasm which bears the sacred torch of life. But later, as organisms developed, as there came to be special organs for various purposes, as limbs, arms, heads and brains, and so on, were developed to serve the individual ; then, just in proportion as these special organs developed, then when the transmission from one generation to another occurred, it was not mere cell division, but there was a corpus, something to die ; that is the origin of death in the

physical world; it is the development of lower somatic organisms.

Pardon this slight technicality, but it was necessary to my theme, which was to show the cardinal importance of parenthood from this point of view.

Now then, how do we stand? With an assistant we spent a year and a half of hard work studying the facts from fifteen men's colleges and from three of the oldest women's colleges. Some of you may have seen that statistical report. We went to the officers of the institutions, who gave us all their data; we communicated with every class secretary. What is the result? Of the girls who have graduated and been out of college twenty years just about one-half are married and the rest are unmarried. So of the boys' colleges—fifteen boys' colleges, including the oldest. We went back there and studied a number of classes and we found that of the men who have been out of college twenty-five years, 25 per cent. are unmarried. That is a very grave condition. What can be its cause? Is it necessary that the progress of civilization should plow under the educated classes, and that the leaders of communities should be always recuperated from the lower? Must college graduates salute those who come after them with some old cry: "Morituri vos salutamus?" If that is the destiny of the world; if that is the law of the world, then we are not very much better than they were in the period preceding the dark ages that Leck took so much pains in his History of Civilization to say we might call the dark ages, because the passion of the best men to become monks and the best women to become nuns for centuries took them out of the line of direct hereditary transmission, and left only the worst to propagate their kind.

Are we better than they? It is a very grave and serious condition; and in those parts of our country which are known to the world for their abandoned farms, every little while as you go among the country towns of the hardy old New Englanders, the descendants of the pilgrims, you hear: "There died the last of this family. There were twelve children one generation ago;" or "nine; and the last has died and left no sign." These are the problems that we have to solve. They are problems of life and

problems also of prosperity, and until we have solved them so effectually that this country is going to grow numerically, and in every other way quite independently of the large stream of immigration, we have not solved the greatest problem of the world.

It seems to me, therefore, as though we might safely draw this general conclusion: That the object of the individual life is to guide a great ship, as it were, through not a pathless, not an uncharted sea; but to guide it safely to the harbor. We are pilots, we are captains, we are sailing masters; our purpose and object is to hold the tiller true. It is not our business to go into the hold and explore the cargoes, and still less to spend it; the cargo that we steer is the sacred torch of heredity, and, therefore, the great danger of our American life, and I sometimes think the great danger of some of my friends, the educators especially, is that they will take out of their lives more than they can bear.

I have seen for many years as a college teacher this controversy: Bright, vigorous, able, promising, talented, gifted girls. The girl is one or two years older in college than the boy of the same age—more mature, wiser, shrewder; generally surpasses him in his studies; and the result is, ambitious; a little self-conscious, and, perhaps, in the minority. The danger is that she will overwork, overdraw her resources, and take out of her system a little more than it can bear and, therefore, illustrate the great danger that Herbert Spencer has so much to say about in all his writings—the danger of magnifying what he calls individuation at the expense of genesis; and I venture to say that it is no gain to a community to spoil a good mother to make a good grammarian. I believe that there is nothing in the world that can compensate for health, vigor, intuition; and that men and women alike, we have been prone to magnify the attainments, illumination. There are higher things! (Applause.)

In the department that I especially represent, the studies of the cell of brain of men, animals and the insane, there is one great change that has lately come about, a steady change, and that is this: Whereas the old books on the mind and the soul treated the intellect only (it was reason and so on), now the centre of gravity has changed. First, "To will is to do;" then it

went to feeling, to intuition; and now we realize that the heart is larger than the head, that it is truer; and that means a great deal for womanhood and motherhood.

It seems to me that it almost makes the soul of the mother something very akin to the worship of the Holy Ghost. If we really knew what went on in it! But we do not, very much. It means this: It means that the heart, the sentiments, the feelings are infinitely larger than the intellect. The intellect is a product of individual development and native talent; whereas the heart-throb represents the whole human species. It is in the sentiments that we are universalized or generalized species; every individual represents the species. It is larger, broader, deeper; and that, it seems to me, is a thing that should be of vital interest to the cultivated, educated woman to-day. They are themselves by nature in every faculty of their mind and in the very composition of their body more generic; they are nearer to the race; they are less liable, as statistics show, to all kinds of congenital deformities, and also less prone to be warped and dwarfed by mental, premature, narrow specializations. That means a great deal, and I think it gives us a new basis for the reverence for motherhood.

As to the study of childhood, it has come to us in a new and different light; it is the key to a great many problems. If one is an evolutionist, certainly the child is the open sesame, more or less, to a great many of the deepest, hardest, and I might say, also newest problems; for, just think! only a few months before birth you and I—all of us—were in a single cell. That cell followed this old law: It grew; its surface could not increase as much as its content, so it had to divide or die, because it was nourished from outside. Then the half divided; the quarters divided; the eights divided, and by and by you could see under the microscope—you would see perhaps it was not to be protozoon but a metazoon. As this process went on you see this is going to be a vertebrate; going to be a quadruped; going to be an anthropoid; going to be a man; going to be a man of culture—of a cultured race, of a dominant race—going to be a man of the Smith fam-

ily; finally—the last—a member of a special Smith family with all the traits of the Smiths combined.

Then you and I and every one have, and that is my point, all repeated the history of the race completely in our own individual lives from back a few months before birth up to maturity. To be sure the early stages were passed over very rapidly; they were telescoped into one another! we have been almost something very like plants; we have been amoeboid; we have gone up the scale of being and repeated the whole process of creation, living a thousand years a day—a minute; because the very early stages are the more briefly epitomized. That makes childhood a proper topic of investigation for a whole university. One of my colleagues, beginning the study of his child at five years, says the institution was not large enough to complete the study in all its parts.

The little stranger comes into this world, as it were, cast by angry waves upon an unknown coast, naked and alone and cold, and its first language is a cry, and it is curious, but upon that cry there is quite a little literature. A German professor wrote an essay of a hundred pages on the first cry of the new-born child—that the child was always this wondrous little Wordsworthian soul in sure expectancy of woe, and it meant really a kind of a philosophy of pessimism; whereas a little later, Professor Wolfe wrote another paper on the cry of the new-born child and he says: "No; this is not. This is a purely automatic thing. It is not a cry of sorrow at all; it is just a kind of shout—a shout of exultation." Not exactly a laugh; because they tell us now the birds don't sing; they laugh. No bird sings; it laughs. So the child's first cry is a shout of exultation that means: "I've got here!" So you can take your choice; truth lies between all extremes.

What is it that you do not find in the child? We studied some time ago the kindergarten children, and we found them swaying. We got ninety-six different kinds of automatisms of all kinds; they would twirl their ribbons and dresses, chew their hair, bite their nails, twist their fingers and tap—ninety-six or ninety-seven of these different automatisms, every one of them

representing some known stage of life. I am not a flagrant, insane evolutionist enough to accept the views of a German writer who has written a book on swaying. Children love to sway. He says: "Swaying in children is really because we came from the primeval sea, and it is just as a fish is always moving its tail back and forth in the waters to keep even, and when they tap with the toes or fingers it is the final movement of the fins that has survived."

There is no proof of any such extravaganza as that, but nevertheless we do find that in the human body, and we must not forget every anatomist knows that in the human body there are at least 140 (one anatomist makes 163) different rudimentary organs. That means they are of no use to man in this present state—organs that suggest an animal origin. The vermiform appendix that causes appendicitis, was one of those that suggested a very, very low type of life. We have a great many of them. Every child before birth has gill slits. The child could not do as certain land animals can do if they are removed from the parental body before birth; they can swim, although the fully born animal cannot swim; but the gill slits are important. The upper gill slit is twisted around and made into one and probably two of the eye muscles. Another of these gill slits is twisted around, and made into the Eustachian tube of the ear; others are made into the pharynx and the vocal chords; others into the thyroid glands; so that all those organs would not have ever existed if it had not been for the gill slits. You do not want to develop the children's gill slits so that they may become fish, even if that were possible or conceivable; but it is necessary that the gill slit stage be represented, because that is important, for if it were not the case, all these other organs would atrophy.

Take, for instance, the feeling of a young baby—face against its mother's face, when it nestles up with a sense of what Schleiermacher called religion—absolute dependence, helplessness, love; the child's soul is focussed, revealed in its mother's face; it realizes that it is absolutely dependent. Now, then, the mother is in the place of God to the child; and the faculties lying there that, if the child grows up and becomes religious, may be directed to-

ward the Heavenly Parent, have to be developed and strengthened by motherhood and by the mother's face; and, if that fails, or comes short, then the religious nature dwarfs. There you see the mother's face is like the gill slits.

See what the moon means for young people. They are homesick; they cry; they make poetry; you cannot bid them cease; they think of things that they absolutely forget afterwards; and we have habits and cries of mild lunacy of young people that shows in what very, very close rapport the moon is to certain states of mind. Now the moon is our nearest heavenly planet; the mind is naturally directed toward it; and we have a great many cases of young children saying: "Oh, moon! come down; play with me and help me." Now that is a rudimentary mental organ of what was once a great thing. Socrates knew no higher thing to worship than the moon. He said: "Nobody would be so absurd to say that the moon was not divine." The temple of Diana was for moon-worship. The soul is just as full of these primeval gill slits that develop into all stages; so the moral is, let the children grow into all directions; the more the better. So in learning to speak, there comes a time when after first learning a few very definite words—first exclamations—finally the soul actually takes flight in words. Now the child has come right into our philological studies and solved the problem of the origin of language.

There was a time twenty years ago when a great French Society forbade any discussion as to the origin of language; and now some of the very best essays printed by that society have been the outcome of studies conducted in the nursery.

The child is a whole museum of curios that we do not exactly interpret. Take the commonest thing that first pops into your mind; why is it that a young baby, when he gets hold of his father's beard, will not let go and clings like burrs? I think it must be closely connected with the fact that a baby of about five or six weeks old, if you lift it up over a feather bed, will hang onto a cane; it will tax any gymnast in a college to hang onto the parallel bars as long as the baby will hang. It loses that power shortly afterwards. I do not agree that this clinging power

is a rudimentary organ and shows that man lived an arboreal life in the trees at some time, or clung to the shaggy sides of his parent as he sprung from bough to bough, when hair was all over; I do not agree with all those extremes; but nothing a child does is uninteresting and a modern student cannot sit down and see a baby play five minutes and hear a cry or get a new kind of a cry in its voice without getting insight. The child needs a university; it is the microcosm of all the wisdom in the world; and we learn to respect the laws of nature and allow them their due force. We went into a kindergarten in Boston a good many years ago; we took our phonographs, and we said: "Whenever the children do cry, let them cry into our 'phones. We are collecting cries." We left them there some weeks and we got word: "Oh! our children never cry. They are so happy the livelong day." And they thought that was a good thing; actually thought that was a good thing; but, alas! for the baby that doesn't cry lustily once in awhile. Because what does a cry do? First of all, a cry sends the blood over from the veins into the arteries, and expands them and makes them grow; they need to cry. Second, the child that cannot walk has no other mode of exercise; it forces out the capillaries; it strengthens lungs and strengthens voice. A certain author says the reason we Americans do not do not produce more singers is, we think it is a virtue not to let our babies cry. It increases the whole psychosis of expression.

Let me mention a very important time that occurs at about six years, or perhaps five and a half. There is a curious period in most children when the effective chewing surface (because it is the age of teething) is less than it is at any other time; and it is the time when they begin to go to school, and which is responsible for the great increase in the curve of sickness when you study large numbers and average them and take the rise in mortality. Nobody knows, but there is some kind of a mystic line that the child crosses about the age of five and a half or six; and probably the school should recognize that and not require too much of this sedentary life just at that period.

From eight and a half to twelve is the golden age of childhood. The average boy and girl if left to themselves take great

exercise ; if you put pedometers on them you find they have run more and taken more steps than college boys—more for their size, height, weight and so on. It is the most active age ; it is the edge of boy life. It is a kind of pygmoid age. It has been often suggested by German speculative writers that our old puberty began at about the age of eight, and that there is an ancient ripple-mark of a public beach there which has been transcended, but at eight they strike a clear hard wave—very rarely sick, very low mortality. It has from eight to twelve a great deal of power in imitation and no interest in adult life. They run in and out between our legs, almost, on the streets ; sometimes almost oblivious of our existence, as if we were huge beasts. They live out their own lives and they are totally different lives. That is the age of habituation, also. The chief acts should be drill, drill, drill—repetition, memory ; it is the time when you have got to teach automatic perfection.

Then a little later what a totally different creature we have ; with about the beginning of the teens. Then, instead of being not interested in adult life, that is the chief interest ; the young girl begins to wonder whether she is bright, handsome ; the young boy, whether he is going to make a directing power—whether he is going to be a laggard or a leader in the world. Then they begin to think of vocations and dream fondly ; first, of course, what they will do, and what they will strive to be ; ambition begins to kindle the soul and ring all the changes on the “Excelsior !” motif—that impulse “Everybody to the front !” There comes the critical stage ; it is always a sickly period, but very low mortality. You have all the liability to the most childish diseases ; you also have the incipient liability to the adult diseases ; so, as a whole, it is a sickly age, but very low mortality ; for few die, but the great danger of all these adolescent years is arrest. The great difference between civilized and savage races is that the savage race almost as soon as it becomes a pubescent becomes also nubile—is married—and mental development stops right there ; whereas we have seen that in the study of certain children, certain races in our country that are bright as others until they are eight, nine and ten, and perhaps older, they fall then below

the white children. Really adolescence lasts probably not less than ten years, ending in the boy at twenty-five or thereabouts and in the girl a year or two earlier; and all that period should be sacred to growth. It is a very critical period indeed. Then the fact of heredity tells. Strange how much a baby will bear of hunger and exposure, and still grow up a young adolescent in the early teens. In the later teens a little strain, anxiety, worry, overwork, ill health, sometimes causes permanent arrest, and condemns the young person to go through life on a lower level than even they were entitled to by their heredity. If there has been any surprising revelation in the study of these people within the last ten years it is the fact that now about one-fifth—yes, about one-fifth—of the people in our asylums of all ages are adolescents who are there because they have suffered some form of arrest. The disease has one very general name—precocious dementia—but the disease has a great many manifestations; children whose parents did not bequeath them a great deal of vitality, and who do very well until they gradually begin to fall behind in the race and become sort of pessimistic—not quite right. The parent is the last to recognize it, perhaps, but their hopes and prayers are not availing; and so we have them go through life. They make the dudes; they make the ne'er-dowells, the perverts, sometimes the criminal class, but more often the dullards, the laggards, who manage to drift along.

That is the judgment day of heredity, that age. It seems as though then was the time when nature added a second story. The child is father to the man in a sense that we have not understood; the qualities in children are infinitely older—a great many centuries older—than the qualities of maturity; because man was built up slowly, story by story, and adolescence marks the last story where everything is unstable and uncertain, or liable to perversion and especially to arrest, and gathers here all these various classes. It is a wondrous story; there is no time to dwell upon it; I have perhaps exhausted your patience already, but I wish to say just one word before I close, and that is this: that the study of the child first and last, which has given us now these thousands of special memoirs, and which has proven a key to the

study of the development of religion, of crime, or private vice, which is enabling us to prescribe in a great many ways for health—moral and mental health—which is enabling us also to a very great extent to avoid some of the evils (though not very many to be sure) of even heredity itself—this study, it seems to me, is one of the best and greatest achievements of the century; I cannot forbear bequeathing it into the hands of this congress for their own special care. I wish they would feel that it was above all topics their topic. It has taught us at least this: that there is nothing in all this world that is so worthy of love, of reverence, of service as the body and the soul of the young child; and along with that it has brought a new love of the naive, of the unconscious, of the simple mode of life and thought. It is leavening the world slowly (although the world does not know it). The body and soul of womanhood, which is larger and more typical, more generic, as I said, than that of man, is nearer the child and shares more of its divinity than does the far more highly specialized and narrowed organism of the man; and that is true of body and of soul; so that if there is any one oracle which guides the world, if there is anywhere in any part of this universe a single needle that points always true to the unknown pole of human destiny, it is the body and the soul, the legitimate instincts, the budding faculties, the tastes, the intuitions of the soul of the young child of which it is the glory of motherhood to be the mentor and the guide. Protestant as I am, I cannot fail to envy sometimes my Catholic friends their mariolatry. I do not know, and I do not suppose any one knows, whether the Holy Mother knew Chaldee or Greek, or whether she even knew how to read, but the whole world has united in reverence of her because she illustrated the complete glory of motherhood. (Applause.)

SATURDAY, MARCH 11.

THE PRESIDENT: We are to consider this evening the Juvenile Court and Probation Work. Of course, in a congress that is considering the children of this country we have to consider the unfortunate children—the children that are in difficulties; but they are just the same kind of children as our own children are. Mrs. Ramsey has had 2300 of these children under her care in the last two years. She has had a very wonderful experience, and I am sure you will have a very interesting evening in hearing of these boys and of the work in Pennsylvania. I take a great deal of pleasure in introducing to you Mrs. Ramsey, who has been a newspaper woman, being the editor of the Household Department of the Public Ledger for many years, and doing very fine work for the home while she was with the paper. Mrs. Ramsey, of Philadelphia.

JUVENILE COURT AND PROBATION WORK.

MRS. ANNA R. RAMSEY.

Probation Officer, Philadelphia.

When I talk of the Juvenile Court to the Mothers' Congress I do not have to begin at the a b c of the matter, because talking to trained mothers and to women who are experts in all the work that pertains to the saving of children—our own children and other people's children. But I know there are a great many women here thinking about the Juvenile Court for their own States—States in which the Court has not been established; and for the sake of those, I may go back to tell you something of the conditions which we found, and the conditions which we now have, in order that you may fully and really understand the conditions for which we are striving.

The old way when a child was arrested was, I suppose, very much the same in every part of our country, because we are all governed more or less by the old English law, so that the proceed-

ings with small and minor differences are the same. A child is caught stealing anything, and he is taken before a magistrate. It may be hours before the Magistrate reaches his office and something must be done with the child. It may be that the child waits all night for a hearing from this magistrate; and in that case he is put into the station house cell. In these cells are the drunken and dissolute creatures picked up on the city streets—the drunken men, the drunken women, and men and women far worse than drunk. The children are liable to spend the whole night in the cell with just such people as that. The next morning, or just as soon as the magistrate's hearing takes place, the child is brought up by the policeman. The magistrate seldom is a man trained for social work. He asks the child his name and where he lives, and then he turns to the policeman and says: "What did you see?" The policeman mumbles something, and I have seen policemen who couldn't really tell what they had seen, but to get rid of the trouble the magistrate does one of two things; he says, "Take the boy home;" or else he says: "Committed to Court under so much bail."

Now if he sends the child home just in that way the child is at perfect liberty to go out within the next half hour, and steal more apples or more revolvers, or whatever it was that he was there for in the first instance; but if he says: "Send him on to Court in so many hundred dollars bail," the child must be held somewhere until his trial comes; unless there is bail secured for him at once. That somewhere used to be in prison, and just for one moment think of a little child in prison. Take your boy and hold him in your imagination, and fancy him in prison. Well, there he has to stay until some one comes forward with bail for that trial. That may be soon, and it may not be for weeks. Sometimes in the old times it was often for months that the child was not released upon bail; there was nobody watching, nobody helping. His father or mother, perhaps a foreigner, who did not know anything about our ways, and the child for weeks or months remained in prison. Then the trial came, and then there was a jury of twelve men (just as though the child had been a murderer or grown-up person) who came and considered his

case. I saw a jury trial of a little boy who had stolen two eggs. Here was this vast machinery—these men sitting in consideration upon this case. The Judge heard it with great solemnity, and at the end of the trial he said to the child: "House of Refuge!" And he went to the House of Refuge.

However, that is not possible now where there are Juvenile Courts. The child is arrested; the child may be taken to the station house, unless there is a house of detention provided for him; but we are striving in Philadelphia to keep every child out of the station house, even for an hour. He goes, as before, to the magistrate, and then immediately word is sent to a probation officer that such a child in such a house is arrested; and that probation officer starts to work at once; she visits the parents; she visits the home; she visits the child himself, who is being held for the few hours for Court, or the few days, just as the case may be, and she finds out everything she can about that child from his school teachers, and from his parents. She finds, in fact, his environment and the particular causes of his offences. Then, when the trial comes up and the little fellow is before the Judge he has no jury to call him innocent when he knows he is guilty; but the Judge questions the probation officer about all the conditions of the child's surroundings. Our Judges in Philadelphia have now reached the point of talking to the child personally, and asking him why he did such things, and trying to get the child's view of the matter. He is very apt to say to the probation officer: "Now, madam, what suggestion do you make for this child? What do you think we can do to help the child?" It is no longer a question of how shall we punish this little boy, but how shall we cure the evil into which he has fallen. (Applause.)

So the Judge makes his decision. Sometimes it is one that hurts me very much; because our Judges have not learned how many years it takes to build up character; but suppose he allows the child to go home on probation, as they call it. The boys are very apt to call it "Gettin' off." The probation officer follows the child into his home again; if it is a school child she sees that he gets to school, or she knows the reason why he doesn't. She very often takes the child to school—a little truant child—for day

in and day out, until the school habit is formed, just as the runaway habit had been formed. She tries in every way to win the heart and the affection of the child and the child's parents; she tries in every way to make a better place for that child to live in and to be a better child. She tries to make a normal home for a normal child to live in, in a normal way. But she has this authority: If the boy does not do well she can report him back to the Court, and the Court can call him in again and reconsider his case, and may then send him to the House of Refuge, if necessary; or may advise something else to be done. At any rate the child and his parents are both aware that back of the probation officer lies the arm of the law, and that is a very great power in dealing with both children and their parents.

Now I have been talking in vain if you have not seen that the gist of the whole matter lies in the probation officer. The child is very likely to be frightened by the Court trial; and that may make no impression upon his mind except that of fright. I know probation officers who see a troublesome boy every day until he finally must do one thing or the other. He must turn his face in the right direction or else he turns it so decidedly in the wrong that we know we can do nothing for him.

This principle of the Juvenile Court has two parts to it. The first, of course, is the child; what can we do for the child? It also has in it the desire to keep children in their homes, to bring to the ignorant mother some knowledge of child nature, of child government, of home management. And any one of you who has worked on the boards of your churches, or in the different societies devoted to child-saving work, knows just what some of these homes must be from which these children come; but I doubt if you have any idea of the problem which is meeting workers in the great cities, noted for their size and sometimes for very little else. The problem there is an important one. Mrs. Schoff told you that I had nearly 2400 boys in two years under my charge. Stop and think a moment what that means! Twelve or thirteen or fourteen hundred little boys arrested every year! Why, it is a small army of boys; and every one of those boys started wrong in some way who must be turned right in order

to make good American citizens. Are we going to put that number of boys, or anything like that number of boys, into our reformatories, our schools, our reform schools, our houses of refuge? There is nothing truer than this. If you put together a little thief and a little runaway, at the end of a certain time you will have two thieves and they will both be runaways. Now, that is the great objection to herding children together in the most beautifully equipped, the most scientifically managed, the most carefully arranged reformatory. You may perchance turn out a reformation; but you turn out hundreds of boys that have not been reformed, but have been deformed by their stay in such an institution as that. You cannot gainsay it; the evidence of everyone working along this line will bear me out. Only the other day I was talking to a gentleman; I didn't know he was a doctor until he himself told me he was a doctor, on the board of one of the largest of our prisons in Pennsylvania; and he said to me: "I go around among those men and they are nearly all graduates of some reformatory." Now that was a very telling thing.

What are the boys who are the boys for whom we are working? Well, my dear mothers of the Mothers' Congress, they are our children under other circumstances—differently brought up, differently trained; but they are just our own children, and I never want to make a talk about the Juvenile Court without trying to make you all understand that: Those little boys that cluster around my desk might have been my own boy had I been obliged to bring my boy up in just that environment. If you have learned from the Mothers' Congress, from the papers and the essays that have been read to you, to think about the management and the government of your children, and you feel that it has helped you and advanced you, think for a moment of the mothers and the homes where no such knowledge is ever known—where mothers are not trained; where the mothers have been hotel girls who have not the slightest chance to learn anything about making the home; or factory girls, or cigar girls, or something of the kind that kept them out of their homes all day long, and then they marry and they have any number of children, and they don't know the first thing about any of it. Some of them are kindly

disposed toward the probation officers; some of them are very eager to have the help and the instruction which we give. One of the most pitiful sights of the work is to see the mother who wants to help her child and does not know the first thing about how to govern her own children.

The boys themselves are the little boys that carry your telegraphic messages—the little newspaper boys, the little fellows that annoy you at the railway station doing what the boys call “Snatching baggage;” that is, asking you: “Lady, can I carry your satchel?” The little loungers on the corner; the little boys that muddy over your brickwork, that break your windows, that do any number of naughty and mischievous things, that boys ought not to do; those are the boys that sooner or later if they have not the proper homes, come into the Juvenile Court. Some of them are little boys whose parents consider them incorrigible; and when a man or a woman brings me in a little fellow like that and says he is incorrigible I know what I think of the father and mother. I never saw an incorrigible child under twelve anyhow. I have had boys who have gone thirteen and fourteen years in a career of disobedience and wildness who are much harder to reach; but the little things—the baby things, as I call them—do any of you know a child under twelve that you could not manage? Yet so great has been the evil of putting children into institutions that it is not an uncommon thing for parents to bring their children in, and say they want them put somewhere. One Italian said to me the other day he was sending his boy to college. “To college?” said I. “Why, this is a very strange way to begin education.” He said: “Yes; but then you know he will be sent out to the House of Refuge and he will get a blue coat and then brass buttons and he will get a good education, and it costs me nothing.” Now that was the secret of the whole thing. It was to cost nothing; and these ignorant foreigners, that come to our shore and see the value that Americans place upon education and smartness, want to send their children to some place where it won’t cost anything; but the moment that child can earn five cents a day, that child is “taken out of college” and put into some form of child-labor. There are very few Italians and Rus-

sians who are willing for their children to go on to school after thirteen ; and, of course, just now we are having an inundation of the Russians and Italians.

Why do my little fellows come to me in such quantities? One reason is because people for the last twenty-five years have been crowding into the cities. The city is no place for a child, I think, unless you can give him a very well supervised home. For the child meets on the streets all sorts of temptations and he meets all sorts of city ordinances with a policeman at the back of them. The ordinances forbid the playing of ball ; and what is a boy to do if he can't play ball? As one of my little boys said to me, with his hands on his hips, the other day : "Why, gee! Mrs. Ramsay, what are we going to do? You can't play ball—you can't do nothing. Your old woman puts you out and the cop jugs you ;" so what shall that particular boy do?"

Then think of our city streets. Think of the great arteries of trade—open showcases, stands with everything displayed upon them liable to tempt the child ; and the child goes down the street and it is only a step, you know, to get that glittering object, whatever it may be—generally a penknife, or perhaps apples—whatever may be tempting to the child that are there in such full view as your constant suggestion, just crying out : "Take me!" and the child takes it. Then think of small houses in which our poor people are clustered together five in one room, and taking boarders. Then the mothers who do not understand anything about making home pleasant for children, do not understand that at all! I have yet to meet the mother of this sort of life that sits down for an evening and plays a game with the child. Now I know they are tired ; we are all tired at the end of the day, after we have been taking care of children, and these poor mothers have been taking care of children and not much else ; but they are not willing that the boys should play games between themselves. It makes a noise, and they want them to go outside. There is really no place in a city for boys of this kind.

We build gymnasiums for our sons ; we see that our sons get off every summer for some camp or outing ; we take them to the parks or to the seashore ; we provide for the need of the boy's

nature in the way of active life ; but these poor people cannot do it, and the boys take it into their own hands, and will play ball ; the old gentleman coming around the corner will be hit with a snowball occasionally, and the children will steal because there is nothing to fill their lives. One reason why the idea of "mine and thine" is so weak in the minds of these children is there is a great deal of "thine" in the world, but there is nothing of "mine." I know boys coming into the House of Detention that hadn't owned anything of individual property except the clothes they wear, and these had come down from an elder brother, and were intended later for a younger, who had not even a bed to call their own, but slept on the floor. Those children have no idea of property because they have no property, and they never will have an idea of property until they get some.

Then another reason for these poor little fellows is the way they begin to work so early. In Pennsylvania we allow it at thirteen years. And the boys get so tired out with work that they kick over the traces before they have come to the age that Dr. Hall was describing last night when the childish days are really over. They are not yet at the age of reason, and when manhood and all the vast heredity back of them is working out for something there is that adolescent period with its rush and its stress and there is nothing to do, and there is no provision made for them. That is the reason that I have twelve hundred and thirteen hundred little boys in a year, and it is for you to look to it that your city, wherever it is, shall provide proper child-labor laws that no child shall work at night in a glass house and that there shall be playgrounds. Why, how selfish we have been that we have not done this for these children, and how cruel to our own children ; because they must bear the burden in years to come of the citizens that we to-day are bringing up. These little fellows that have not any training for good citizenship—what sort of Americans are they going to make for our children to deal with? They are the men of to-morrow, just as much as the darlings of our own homes. (Applause.)

Then the other temptations of this wonderful street life with its fascination—these cheap theatres that supply the boy all the

food for that imagination, that God-given gift, the very highest gift, and which the child cannot satisfy in any other way; think of those temptations; think of the little fellows that creep out at night to go off to see those horrible cheap shows because there is nothing else provided for those boys. They go until they get the taste for it, and nothing else could be provided that would quite satisfy them. We must take them before they get to that point of such vitiated taste. Then, women of the Mothers' Congress, are we going to let our boys thieve, and have them smoke the tobacco that the law forbids them to buy, and which they can get just as readily as they can get a drink of water at the town pump? There is not a town, I fancy, that has not an ordinance forbidding the sale of tobacco to minors. How often is that law enforced outside of Denver, Colorado? In Philadelphia it is impossible, almost, to find the man to convict a man of the breach of that ordinance. We have many such ordinances that are good in themselves; but we cannot get the policemen and the Courts to convict the men who break the ordinances; such, for instance, as the buying of stolen goods from boys.

Do you suppose the little fellow would run on the railroad and pick up bags of coal and carry them in if he could not sell them? The woman around the corner who buys fifteen cents' worth of coal that she ought to pay \$1.50 for is the real cause of the boy's going on the railroad and getting the coal. Then the railroads declare that they cannot protect their property from the boys. The thing for the railroad to do is to prosecute the woman that bought the coal; but when are you going to touch that unless you teach it? Go right back home and talk about the railroads and the people that buy the coal from the boys; and do get together and make some law in the United States by which people who sell tobacco to boys may be prevented.

Don't you think it is somewhat a reproach to our school system that so many of our children hate the schools and yet they are obliged to go perhaps to one school. If they are taken and put into schools where there is manual training and military drill and all the things that boys like they are perfectly happy and satisfied there. I think something needs to be done with the schools.

Keep the probation officers out of politics; have a large number of them—women—and have their salaries as they are paid in Philadelphia—the wisest plan that I know of; and we owe it all to the thought of our beloved president here, Mrs. Schoff. (Applause.) There is a Central Committee of women, who watch the interests of the Juvenile Court almost exclusively. They collect the money; they turn it over to a very efficient treasurer; they select the officers; they meet with them every week to consider difficult cases; and members of that committee are always present at every week's trial of the Juvenile Court. Don't ever let these salaries be paid by the State until the State wakes up or the different States wake up to the value of the work and the way it must be done. Brooklyn's experiment, I think, is a very useful lesson to us. There was one probation officer in Brooklyn paid by a woman's club, and when the law was passed that the salary should be paid from the public treasury a man was appointed to take that woman's place; and when the woman's club protested that the woman was entirely successful in her work, faithful and conscientious, and that they desired her to keep the position even under the new arrangement of payment, the Judge, who had to decide calmly said: "Then we will have two; we will keep the man and keep the woman, and we will divide the salary between them." The salary was, in the first instance, \$600.00; and the two receive each of them \$300.00.

There is just one story of a little boy who came to the Court last Tuesday and his mother brought him in; no probation officer had been notified, but she brought the child up and presented him to the Judge and said: "Here, Judge! I want to send this child off to the House of Refuge." I said: "Can't we send him to the House of Detention until we can investigate his case?" So the Judge permitted it. The most that the child could tell me was that he didn't like to get up in the morning to go to work; and if I had been as thin, wretched and miserable as that little boy I never would have gotten up in the morning to go to work, and I don't think he was to blame for that. He wanted a good many beefsteaks before he should get up at any hour of the day. The mother came out to see me the other day

and I really thought that her face had been cut out of the Scotch granite—such a hard, hatchet face as I rarely see; and I said; “What did you want to do with this boy?” “Why, I wanted to put him in the House of Refuge.” “Why?” “Why? Well, he is nearly fourteen and I want him to work. Do you suppose that I have brought that boy up nearly fourteen years and that he is not going to work for me now? If he won’t support me I am going to have him go to the House of Refuge. If you don’t send him there, send him to some other place. You’ve got a home of your own that you could put him in. What is the use of having a boy that can’t work for you?” That went on for nearly an hour, and I let her talk it all out; and when she finished I had a talk with her and you never saw such astonishment that there could be any other opinion on the subject; and the result is that she is going to take her boy home on Tuesday and is going to give him another trial. That mother we shall try to soften; but she is never going to put that child into any reformatory; if he is taken away from her it will be some place where he can earn his own living.

For these boys the problem is so difficult—the very size of it is so difficult; but the one thing that we can give them—we women who work for them—is sympathy and love. Now that is not sentimental, but it is what the boys need. They have never had it. Your children have it in fullest measure—sometimes until they are spoiled. These children have never had it. And we are not a bit afraid of giving it to them so fully and so freely that they shall be satisfied. (Applause.)

See what can be done by individual treatment, for some of the most hopeless cases that the reform school even don’t want. Miss Bird, will you come up here and say a little to us about your school?

MISS LUCY M. BIRD.

Doylestown Farm School.

How do we punish these boys? That I don’t know; but the other day there was a little boy who was asked to do something and he said he wouldn’t do it; and so the matter was dropped; and

when the time came for dinner he came in and took his place at the dinner table; he could sit there, but he would not be served; and he got up and he was very angry, and he went out and slammed the door, and he said: "No eatee, no workee;" and I followed him and I said: "What is that, Gussey?" He said: "No eatee, no workee." "That's all right; those things go together; I never knew them to be separated; they go together." We talked a little while and I said: "You know I have told you how the boys last summer planted those potatoes that we have down in the cellar—how we watched them grow and how we pulled the weeds?" "Yes." I said: "You know how very proud I am to take people down in the cellar and show the potatoes that we have grown." I said: "You know we can't eat our dinner until it is cooked and brought on the table?" "Yes." "Then don't you think you have got your words arranged wrong in the sentence? It is 'No workee, no eatee.' Don't you see—the work comes first!" So after awhile, as we talked on, he had a smile that wouldn't run away; and so he looked up and said: "Well, if I do my work can I have my dinner?" I said, "Certainly." So he went and did his work and he had his dinner.

I will tell you about a little piece of work that we did last fall. There was some corn to cut and the boys had nothing to do, and you know that is one of the most essential things, to give them something to do. When they come up there they don't know how to play. We have been snowbound this winter; for two weeks there was not a person that came near us and we couldn't get away. I would sit at the window and tell them how we used to make snowmen and put coal in their heads for eyes, and so on. Well, they would go out for a few minutes and say: "Gee whiz, it's cold out there," and they couldn't stand that. I read "Snowbound" to them and we read, "Boys, a Path!" You remember the tone in which he said it, and so the boys found we were snowbound; and the boys got out and they would shovel a path and the next morning the wind would have obliterated it, and so for two weeks we shovelled the snow, and in that way they learned to play. Now we have snowbanks three or four feet high up in Pennsylvania, and

there are different figures around the house, and they have built forts two or three times.

Last fall there was some corn to cut, and I didn't know how to cut it. I didn't know there was any system about cutting corn; I thought you just went out in the field and shocked it up as you pleased; so I asked a man: "Can you teach me how to cut corn with this pencil and paper?" And he thought he could; and he told me I should make horses. Well, I never had heard the word before; but I found you have to have just as many horses as you have shocks; so he told me how to do it and how many hills you take one way and how many the other way, and how we should make the shocks, I said: "I think we can do it." So the boys and I went down to the cornfield at 2 o'clock and left at half-past 5 and we had cut and shocked 22 shocks of corn; and so we have learned to do nearly everything about a farm that there is to do. (Applause.)

THE PRESIDENT: I wanted you to hear about that, because if we had a great many such schools as that we would not need many reformatories. It is because Miss Bird is with those children and puts that spirit of love into it that she has this influence; and we are doing the very best we can to support this school. A gentleman has given her the use of the farm, with stock and horses; and she is filling this great field for love of the work, and she is filling a great place in Pennsylvania.

Mrs. Whitall represents the only mothers' club I know which entirely supports a probation officer—Mrs. Whitall, of Germantown Mothers in Council.

MRS. WHITALL: The Mothers in Council, of Germantown, has a membership of one hundred ladies. Besides studying up the subjects closely connected with our own children we have been able to undertake some outside work in different lines for the benefit of the less favored children about us. To some of us the most interesting of this work is that connected with our probation officer. Every week a committee meet with her and she goes over her different cases with us and tells us how they are coming on. If we can give her any advice, we do; and

our interest is kept up by keeping in touch with the different cases. For two years past we have been able to collect this money for her salary and her expenses—the trolley and trains. We collect this money from some of our own homes and the other residents of Germantown. She has during the last year paid 1969 visits. We, I believe, as Mrs. Schoff said, are the only mothers' club who have undertaken this responsibility; but we have found it very helpful to ourselves in arousing our interest in other children; and it seems to me it would be a very interesting and helpful work for any other mothers' club to undertake.

What seems to me one of the most important parts of the probation officer's work is the preventable cases—the cases that she is able to help before the children are arrested. We have had, I think, about sixteen of these cases during the last year. (Applause.)

THE PRESIDENT: I wanted you to hear that; because as long as one club does it, I hope that another year a great many other clubs will be doing it in other places.

MR. ZED. H. COPP
Washington, D. C.

Madam Chairman, Ladies of the Mothers' Congress: To me the Congress of Mothers is the supreme legislative body of the world.

The Congress of the United States, as the most statesmanlike legislative body in the world, convenes, legislates and adjourns; the President, most learned, most liberal and most enlightened of rulers, strikingly exemplified by the present Chief Executive, has but a season of power; but you, dear mothers, constitute continuous legislation coincident with the human race; are continually in session, the earth your assembly room, the sky its dome, your homes the council chairs and every mother a member; your law, your legislation, is not temporary and for the time being, but is permanent in its nature and far-reaching in its results. It is not inscribed on parchment, to be pigeon-holed and pass away, but is engraven on heart and mind by the finger of maternal love. Thus it becomes the groundwork of the church, the conscience of the community, the strength of the State, the pride of the nation, the safety of the world. May the

time hasten when in every city and in every hamlet throughout all the earth we shall have just such representative bodies as we are facing to-night.

It is my high privilege to speak specifically of the result of laws brought about largely by the Congress of Mothers. I refer to the Juvenile Court and probation work. These results naturally divide themselves under four heads: First, methods of work; second, character-building; third, the results; fourth, the needs of the worker. Now, don't think because you have those subdivided that it requires a great long dissertation; it will not, I want to just call your attention to the classification of the work for this city, as it seemed to present itself to one man.

Mrs. Ramsay has very ably told you of the *modus operandi* that I think is applicable to every locality where there is a Juvenile Court in existence. Ours is not strange to that procedure. The probation officer gets his report from the House of Detention every morning excepting Sunday. From this report he goes into the home where the child may have lived that was arrested; finds the environment; uses his eyes and his ears—and his nose very often, and the neighborhood; there are always people who will talk on both sides of a case, and on the opposite side of the street, and his judgment may be used to discriminate between colored statements and warped statements and a fair equilibrium.

Then the probation officer must go to the office and there must consult the record. I want to say that Washington keeps a record of every boy and girl arrested; and these records are looked over carefully. The age, the name, the color, the dress, the officer, the complainant, the personality and the disposition are recorded very carefully. They are very precious records; for we deem it a crime to fasten a record on a child and stain a life. It may be well to know a brand as Cain was branded. To brand a child falsely and thereby start a child on a criminal course may defeat his life at a very critical time; so these records are very carefully kept and are a part of the asset of the probation officer. There must be acquired by the probation officer as complete and elaborate understanding of the case as if he had lived for ten years in that block where the child was born. We endeavor to do that

when the case is brought to the attention of the Court; the probation officer stands in the light of an attorney for the child; while never warping or discarding any information gained, yet the probation officer takes the kindlier view of the offense and stands with that child in the presence of the Court as a protector and aids the child by every means possible. When the evidence is being heard the probation officer's privilege is to stand by the Judge's bench and hear the evidence. Indeed, he is a privileged character in the Court. He calls the witnesses; he calls the fathers and mothers and sees they get heard; he calls those that are interested; he gets witnesses that will aid the child, hunts them up, aids people to hunt them up, and sees that the officers get both sides of the case. In Washington the police force are a gentlemanly force; they have big hearts, and in the number of years that we have been engaged in the work we have had but about 99 (about 1 per cent.) that we found would not deal fairly with the child.

Just at this point let me say what I might have said later on; it has been said generally that juvenile crime is on the increase. I want to contradict that before you to-night; it is not. Previous to the advent of the Juvenile Court we had methods of which you have already heard; it was the application of adult laws to the child, and the Court must be steel that would apply those laws rigidly to juvenile offenses. That is why we have the Juvenile Court; because it was found no longer human or tolerable to apply those laws. The result was that many boys who should have been brought in and dealt with were not; because there was no other means of dealing with them than to shut them up in jail; and we had a great opportunity, and those are now being reached through the Juvenile Courts, and the cry goes up that "Juvenile Courts foster juvenile crime and the whole thing is a system and a fad that is being played upon." It is not true; the conditions are really as I have said. I have found officers who are bringing in a great number of boys and I said: "How is it that so many of these boys are coming in?" They say: "Mr. Copp, these boys ought to have been coming in a great many years ago;" so we just let them go and go on and on until we

can deal with them, and for the last year there has been a gradual decrease in juvenile offenses in the city of Washington, which the records will show. Last year's report shows there was a very material net decrease, in this city, about 66 less for the last year than for the preceding year; and this year will show, I think, more than that decrease in the number of offenses; and what is true here is true all over the country.

Now as to the methods of work. When a case comes under the attention of the probation officer he looks at the case as seriously as the doctor who has his heart in his work goes into the room of his patient. It is carefully diagnosed; because if it is a simple case, a bad cold, so to speak, the remedy must be for that. But if it is the fever, if there is the burning of a fever in the child's veins produced by heredity, by environment, that cannot be changed quickly and easily, then the remedy must be something different; and that is the method pursued in treating those cases as to the proper remedy. That is an old story. We found that method adopted years and years ago. I think the Juvenile Court work started back in Egypt, when Moses was found by Pharaoh's daughter and he was adopted by her and made a ward of the state. That was one way of dealing, and a very humane way; and the result was the grandest organizer the world has ever seen. That was the child of a slave. There was another method. Years after, you remember, when He was born, of whom the angels sang, there sat upon the throne a Herod who with ruthless hand and instinct low desired to destroy that life, and in his desire destroyed the innocents in Bethlehem; and to-day that same operation, that same law, runs right through Juvenile Court work. There may be in every boy, there is in every boy, limitless possibilities; and if the old procedure, the cruel Herodian law, is applied, it is simply destruction; but on the other hand if there is the law of exaltation the law of protection, we may have as a result a marvelous development in character.

That is exemplified by a story of one of the cases that came under observation I think a year ago. A boy was arrested for stealing a dog in Southwest Washington; he was brought into Court, and his story was that he had traded two kittens for the

dog. The story was laughed at; he was sent to the House of Detention; the case was looked into and the probation officer found that it was actually a fact. His mother, not knowing the law of Washington, had sent two Maltese kittens down by this boy to be drowned; and this boy had met another boy who had stolen the dog. The first-mentioned boy traded the two kittens for the dog; and the result was the boy was released without any criminal record whatever.

The probation officer, after he has received a child, stands in the relation to that child as its guardian; he feels a solemn obligation from God and the Court. They appoint him as god-father for the child, and he endeavors by every means possible to bring that child on into a noble life. Now, if that cannot be done—and the probation period with us here is six months; we have no deviation from it, because we cannot do anything with the child under that; we favor twelve months, two years, longer, because character is not built in a day; but if nothing can be done, if the child is determined to go to the bad against all protests, then incorrigibility proceedings are taken by the probation officer, who has that right in this city, and the child is dealt with otherwise.

We saved to the District of Columbia, to the United States, about \$16,000 in those boys and girls kept from the reform school, saved it in cold dollars, cases that otherwise might properly have gone there, and out of that number there was saved 90 per cent. last year.

The influence at the Court is very, very cordial indeed. The Judge rarely ever commits without first consulting the probation officer; and in ninety-nine cases out of a hundred those recommendations are followed; so there is the most happy situation at the Court; and I want to say here, publicly, that the Judges are kindly disposed, splendid men, but rushed with their present duties in the adult Court; and we do need here a separate Juvenile Court.

There comes in the transformation of homes as another result; that is, when the child is placed on probation the home is operated upon, just as well as the child. We say to the father or

mother: "If you make your home a proper place for this boy the boy will remain there;" and we always send them home with the understanding that the boy is to remain at home just as long as the home is a proper place for him and he behaves himself well at home; so that we operate upon the home as well as upon the child; and in that way we have an influence that elevates the home and the child. If we can reach those homes and plant the moral power there and the spiritual power with it, we shall have less trouble with the boy in the Court, and this question will solve itself by operating, after all, in the home, where it must be worked out; for the court is the receiving house of the delinquencies and deficiencies of the home. (Applause.)

SUNDAY, MARCH 12.

RELIGIOUS EDUCATION OF THE CHILD IN THE HOME

INVOCATION AND OPENING OF THE CONFERENCE.

By RIGHT REV. HENRY G. SATTERLEE,

Bishop of Washington.

O Lord Jesus Christ, who at Thy first coming didst enter this world as a little child, grant that all the family life may be sanctified by thine own home life at Nazareth. We beseech Thee to send Thy blessing upon this Congress of Mothers, that they may perceive and know what things they ought to do and may have grace and power faithfully to fulfill the same. Direct them in all their doings with thy most gracious favor; further them with thy continual help and grant, O Lord, that the words which we will hear this day and the influences that go forth out of this meeting may spread far and wide and be the silent means of health and protection to human life in our fatherland; all of which we ask in the name and mediation of Jesus Christ, our most Blessed Lord and Saviour. Amen.

I want to say in one word how important I regard the subject which is before you this afternoon.

I look back to the time of the Revolution, the days of our forefathers; no! I look far back, far back of that, to the beginnings of the Anglo-Saxon race; and I find that if there was one word that was dominant, one word that was powerful long before even they came in contact with Christianity (those old Angles who lived in Schleswig) it was the word "home." It appears in the language whereby they designated their homes in different parts of England. "Framing hame," "burning hame"—all of this meant the home. The blood-bond was indeed thicker than water in those days. The earliest form of government among them was that of the hundred, in which the household had gathered together even before the Wiltenagemot, out of which grew the English Parliament; and from that day to this the word home has been the most sacred word in the English language. John Howard Payne's poem is not celebrated on account of its poetic beauty so much as because it struck a chord which has vibrated in the hearts of all people in England and America—the chord that responded to "Home, Sweet Home." Now they are forces that are working everywhere about us for the breaking up of the home. Of course, we know our apartment houses, the idea of which comes from France; it is necessary in these days; it is economical—comfortable to live in. The apartment house I have not a word to say against—but, just tending to break up the old isolation; at least the old independence of home. People live nowadays in houses; and they think more of the panes of glass in the window, of the way the house is lighted by electricity, of the comforts of the home, than of family affection. I believe there has got to be a great reaction; I believe there must be a reaction here in America bringing back the simplicity of the old home life; and the greatest factor in the home life is the mother. When our forefathers in the days of the revolution set forth the Constitution of the United States they took it for granted that home life would always be what it was at that time. The laws were enacted by men who felt that the power behind the Constitution and the power behind Congress was the power of home life.

Thank God! we are having in these days a new class of politicians, statesmen that are arising, led by our President, in whom

the ethical ideas are so strong; and I think that you will have the support not only of the President, but of these rising statesmen—no! the mothers will be the ones that train the statesmen of the future; and it seems to me that the one dominant thought that ought to be put in the minds of every growing boy—yes, in these days, of every growing girl also, because the prevalence of divorce means the degradation of womanhood in future—that the one dominant thought ought to be the necessity of protecting our homes and our firesides. Therefore, I say, God grant that the work your Congress of Mothers is doing may be propagated far and wide, that the echoes of what you say here may be heard in households in every part of America. God bless us all; God bless the Commonwealth; God bless this Congress of Mothers.

THE PRESIDENT: Mrs. Charles N. Thorpe, President of the Foreign Missionary Society of the Presbyterian Church, and also active in a great deal of women's work, is to speak to us now on the religious education of the children.

HANNAH AND SAMUEL.

MRS. CHARLES N. THORPE.

When I was asked to speak before the Mothers' Congress I looked for a great example of motherhood; and, of course, I turned to the sacred Scripture, where I found the one ideal mother of all the world delineated—the immortal Hannah. I thought I would speak about Hannah, and her boy Samuel; and then I would speak of the conditions as they are set forth a little bit to-day.

There is not very much said about Hannah; she seems to have been a woman who knew what she wanted and kept at it until she got it. The ambition of her heart was that she should have a son. This is not the ambition of the mothers of to-day. The ambition of her heart was granted; she had the son; but so earnest was her desire for this son that she made a bargain with the Almighty and she said: "O Lord of hosts, if Thou wilt

give me this child I will give him to the service of Jehovah all the days of his life." How could Hannah bargain to give the service of her son to Jehovah all the days of his life? Had she promised to give his services all the days of her life we should have thought it reasonable and devout; but Hannah said she would give them all the days of his life—a supreme act of faith. Hannah wanted this son; she got this son; she kept him only during the very first stage of infancy, and then, by a great act of self-denial, she gave him to the temple service; and so far as we know she saw him but once a year after that. Hannah's faith and Hannah's religious ideals were all met and accomplished in this son; as he became the last of the judges and the first of the prophets.

And he was always devoted to his mother. He, as you remember, wore the little garment—the mantle which she made for him, and brought him year by year as she went up with her husband to the temple service; a beautiful instance of motherly solicitude and care. Samuel in that service as he put out the candlesticks at night, and opened the doors for the sunrise in the morning, remembered his mother; he adopted that little mantle as his sign of loyalty to his mother and wore it over his priestly garments all the days of his life. So Hannah accomplished what she said she would do.

Now things are not like that to-day. Children are not devoted to religious service, and mothers are not teaching their children religiously to-day, as they used to do. We do not have to go as far back as Samuel to find that; for religious teaching and education has been, within the memory of many of us, much more than it is to-day. There is a verse in Lamentations, and it says: "The daughters of my people are become cruel, like the ostriches in the wilderness." Now when the prophet wrote that he was writing about mothers who were so depressed and despondent and despairing on account of famine and siege and all that, that they were inhuman; but he likened them to the ostriches of the wilderness. Why? Because the ostrich is the type of all unmotherhood. She deposits her eggs in the sand; she leaves them to be quickened by solar heat; she lets them go out into the world un-

mothered and untended and has no responsibility for them. Job himself disliked her. She is called a "wicked and a stupid bird" because she does not care for her young. Job said: "She deposits her eggs in the earth and warmeth them in the dust, forgetting that the foot of man may crush them or the wild beast may break them. She is hardened against her young ones, as though they were not hers. God hath not imparted to her understanding, nor given her wisdom."

Could he not say that of mothers of to-day who are giving the ostrich nurture to their children? There is an ostrich nurture. One phase of it is this, women: That a mother will say that her child will become religious; it is a matter between him and God and she must not interfere. Monstrous idea! that no government is better than some government. Ostrich nurture? It is done when mothers teach children what they don't believe themselves. Ostrich nurture! you can't make a child believe what you don't believe—you needn't try it. Because children know when people are in earnest. Your little boy asks you if you believe there is a Santa Claus, and you say: "Oh, yes;" and there is something in the boy's look and there is some electric communication between you and him, and something is wrong. He doesn't believe; or if he is not old enough not to believe, something has been communicated that you don't know about. He has lost confidence. You teach your child to be honest and you ride down in a car with him and you don't pay the conductor and the boy says: "Why don't you pay our fare, Mamma?" "Well, it's the conductor's business to collect the fare." Ostrich nurture. He learns a great deal more than that when he sees that simple act. He will do better than that when he gets to be a man; he won't pay, either. It is unreasonable to suppose that we don't—well, I might say, it is of necessity that we must impart to our children what we have learned. Unfortunately we cannot send them on much further than we go, and there is one truth that I want to impress upon all the mothers to-day—just one; and that is, that religion—the religious education of the young—is, I believe, utterly incommunicable to a child, except by the operations of the Holy Spirit, in any way except by example. My children have forgotten every precept

that I ever taught them, I believe—they act as if they had; but the things that I have lived with my children are a part of their life, of their experience, and they recall them with pleasure and act upon them.

If you want to train your children religiously you must take the trouble to be religious yourselves. There must be in the home—now there is no other way than this—there must be in the home a religious atmosphere. You cannot point them the way and say: "Walk in it;" you cannot say "Thou shalt, and thou shalt not;" but you must say: "Come, let us go together!" The atmosphere that the boy or the girl breathes is the atmosphere that gives him life; and that is the way the religious education of the young is accomplished, and I verily believe in no other. Afterward when the church and the institutions and prayerful friends and spiritually-minded people get hold of the growing man or woman the influence of the Holy Spirit works upon the heart so that the man is led into a religious life; but you can never be sure of that, mothers.

The protection of the home, as Bishop Satterlee has said, begins in the home with the religious training and atmosphere of the mother; and that is the greatest office she has on earth. This great gift of God to us—these children that we have—the very hope of the church, the hope of the nation—how are they coming up? We are teaching them everything the centuries have taught except the divine love, the responsibility of souls to God, and the one idea that we are spiritual.

We are teaching them everything; we want them to have everything; fathers and mothers slave and kill themselves for the sake of giving them the things that they can; and then they neglect the eternal, the imperishable; they neglect the beauty of their lives, the flower of civilization, the very foundation of it when they neglect the religious training of their young. Now, mothers, if you are going out in the evening and send the children upstairs to say their prayers—well, they will say them awhile, but that is not going to do it; you must pray with them; you must make that spiritual life your life. They are alive; they will imbibe it; where they see a light burning they will bring their tiny lamps

to be lighted. If all the women of this Mothers' Congress could only insist upon that spiritual aspect of their work, we should have more mothers in Israel who had sons who were carrying on the spiritual life of men—who are doing the work of the spirit in the world, and fewer who would become cruel like the ostriches in the desert.

Samuel was the last of the judges and the first of the prophets, and his mother's glory comes from the glory which he won by her; and so will ours, mothers of America, to-day.

RELIGIOUS TRAINING IN THE HOME.

RABBI JOSEPH KRAUSKOPF, D. D.

of Philadelphia, Pa.

Spiritual Lesson: I Samuel I: 11-28.

Text: "Train up a child in the way he should go, and even when he is old he will not depart from it." Proverb xxii: 6.

I am upon holy ground. I am in the city of Washington and in the presence of The National Congress of Mothers. I know of no more sacred spot on earth than this. Not Jerusalem in all its glory, not Rome in all its might, possessed the glory and might that halo this city this week. The very air seems instinct with potentiality. From this city and this congress there may go forth this week influences that may shed a richer lustre upon our national life and that may coronate our homes with larger virtues.


There is a peculiar fitness in the congress of mothers convening in this city. Here is the seat of the Government that was founded to send into the world a new conception of human right and duty, a new ideal of political and religious liberty, a new standard of moral excellence. And who can render better service toward the attainment of that goal than the mothers of our nation? Not all the parliaments and legislatures of the world, not all the armies and armaments back of them, possess the power that is wielded by mothers. God's vice-gerents on earth are moth-

ers, and their power is only second to His in omnipotence. "God could not be everywhere," says the Talmud, "and so He created mothers." A nobler and a truer conception of the office and dignity of motherhood than this of the Rabbis of old I do not know, except it be that other teaching of the Rabbis, "God wished to be worshipped in every home, so he placed the mother there, and where she is revered there He is adored, where she is honored there He is loved."

Such was the conception of the power and possibility of motherhood in ancient days, and such has it remained with thinking men of modern times. Some two score years ago, a special commission was instructed by the Universal Exposition of Paris to name the virtue which contributes most to the peace and happiness of society. They decided unanimously that the remedy of present-day moral evils is mothers discharging their sacred duties within the home.

This conception of the power and possibility of the mother, held by thinking men in ancient and modern days, is also yours, else would you not have been assembled here in congress, else would you not have made as object of your organization, the attainment of the best opportunities for the moral, physical and intellectual development of every child in the home and in the school, and the consideration of the means that shall bring the home and the school, the parent and the teacher, into an intelligent sympathy and co-operation.

And what to me is the most hopeful sign is the assembling of this congress of mothers in the city in which the nation convenes its great congresses. It is your public declaration that you do not look to national or state or civic legislation to remedy all the ills of society. You recognize that, if man is to rise morally, it will be the work not of the Acts and Bills of Legislators, but of the teachings and examples of mothers, not of voters at the polls, but of mothers in the home. You recognize that political bodies may correct and punish corruption, but that it is the province of the home to prevent the rise of corruption, that, as Plato taught, the worst men are the corruption of those who might have been the best, or as Froebel taught; in every child lies the possibility of the



perfect man, if homes but were what God had meant them to be. And the work you are doing here, and the work you have outlined to do, is your public declaration of your belief that, to a very large extent, the home is what the mother is, and the mother is what religion makes her.

The pendulum has begun to swing in the other direction. For a time, the elimination of religious training from the education of our children threatened to become general. The branches of a child's necessary studies, it was claimed, have grown to such large numbers, that the child, to cope with them at all, is obliged to give up some studies, and what can it better dispense with than religious studies? The school, it was said, was quite capable to take the place of the church; the teacher could easily replace the preacher; such studies as history and literature could teach morality quite as well if not better than religion.

The godlessness that followed upon the elimination of God from the curriculum of studies, and that blasted many a career and that darkened many a home, has opened the eyes of people. There is a growing appreciation of the fact that without religion there is, in the long run, no morality. There is quite an appreciation of the fact that Washington was as much of a prophet as a patriot when in his Farewell Address he said: "Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Even where the value of religion is recognized, it has become quite the fashion to neglect the child's religious teaching in its earliest and most impressionable years, and then to entrust it almost to anybody or everybody willing to bother with it, for the most part to voluntary teachers of Sabbath Schools, who, however credible their good intentions, are often wholly unprepared for the highest and most responsible of all training, that of character-building, that of rooting the seed of morality in the heart of the child. Note the care parents exercise in the choice of children's dancing masters or French teachers, or in the style or

quality of their clothes, and then mark the indifference they display as to who teaches the child its religion, or as to what the religious instruction is. Such being the indifference of parents, there is little wonder that competent men should be discouraged from following the religious training of children as a profession, and one is not surprised to hear of the answer of one asked to tutor the children of a certain family in religious studies: "What?" asked he in a tone of wounded pride, "I teach children religion? Am I a nurse-girl?"

And even had he been capable or willing to teach, by the time the children would have come to him, the most valuable years for their religious instruction would have been passed. Not all the learned men nor all the learned halls, nor all the earned text-books can do the work in the religious unfolding of the child that the mother can do during the early years of its life, with no other aid than that of the loving and believing heart. Give me the first five years of a child's life and a devout mother, and you can have all the rest of its life, and all the theologians in the world. The mother's work will outweigh all the other. The work of the heart will outlast the work of the head. Educators are agreed that in religion heart-teaching is preferable to head-teaching. And in heart-teaching no one can equal the mother, and that begins with the mother's first kiss upon her babe's lips, with the mother's first clasp of her new-born to her love-beating bosom, with the first and never-to-be-forgotten look of mother and child into each other's eyes.

Aye, and we may go further still. Such heart-teaching begins before yet the child enters life at all. Before he was yet born, Samuel, the prophet, was consecrated to his life-mission by the believing mother's heart.

Oh, if mothers but knew that religious teaching and moral influence precede the child's birth, sometimes for generations, sometimes with sufficient power to endure for generations to come.

Young mothers are very apt to tell us that they are quite anxious to afford their children religious nurture in their tenderest years, but they don't know. What a woeful confession this is! What a commentary on the civilization of the Twentieth Century!

Think of a President of the United States entering upon his illustrious and responsible office without having had years of training in the science and art of government. Think of a teacher entering upon instructing a class of pupils without having been obliged to spend years in preparation. Think of a physician undertaking to conquer disease without having spent years of study and investigation on the laws of life and health. And there is a young woman entering upon the most illustrious and most responsible of all callings, that of motherhood, entrusted with the responsibility of president, teacher, physician combined, with the responsibility of governing, training and healing, and yet confessing that she knows little or nothing of the sacred duties devolving upon her as mother, of duties upon the proper or improper discharge of which depends the blessings or blasting of a human soul.

To be sure, she has been at school. Examine her in the "ologies" and "osophies," in the languages and sciences, in the classics old and new, and you may find her quite a paragon of knowledge. Question her on the rules of etiquette or on the fashions of society, try her in her social accomplishments, and you may find her quite up to the mark. But, take her to the side of the cradle, where lies dreaming an immortal soul, a being of mighty potentiality, a being that, if blessed by past ancestral virtue and present parental knowledge, might become some future Moses or Socrates or Luther, some Shakespeare or Mendelssohn or Edison, and hear her confess of ignorance, see her helplessness, her dependence on some grandmother or equally blundering neighbor-lady, or relinquishing her sacred responsibility to the care of some nurse or hired girl.

There are mothers, and their number is not small, who are quite anxious to teach their children religion, but the "how" and "what" and "when" bothers them. I have had some interesting inquiries along that line. "How can I teach my child religion," asked of me a mother one day, "when I myself don't know Hebrew?" Another wrote that she was trying hard to get religion into the head of her child, but that her progress was slow, the words of her catechism were so big. Another said: "I am trying to teach my child religion, but the trouble is I don't know it my-

self, and the worst of it is the child knows that I don't know."

Sad words these, "I don't know enough of religion to teach my child."

But whatever the past neglect, if the mother but have the will that her child shall be religious, it will not be long before her home will be a sanctuary, her table an altar, herself a priestess. Let the mother be sincere, and she will soon find the "what" and "how" and "when" to impart religious instruction to her child in her home. Religion is the dower of every true woman's heart. Her love of God needs be as little taught as the bird is taught building its nest or as the bee is instructed in the art of gathering honey. The religious instinct may be dormant in the mother's heart, but it is seldom dead. Let the mother but fan the divine spark within her into flame, and she will have taught her child its first lesson in religion. Let herself follow that religious instinct, and she will have taught her child its second lesson. And unless she teach these two lessons first, she can spare herself all further effort, for all other lessons will be of little avail.

Let the mother have a sincere belief in a Supreme Being, who is conscious of our existence and of our every thought and deed, let her see Him in the wonders of the universe, let her feel Him in the goodness that abounds, in the provisions He has made for our physical and moral and intellectual well-being, let her know and feel that life's purpose is the pursuit and development of the true and good and beautiful as a preparation of our spiritual nature for the higher life that is to follow this—let the mother herself believe and know and feel this, and she will have no need of learned text-book, nor of catechism with big words, nor of Hebrew or Latin tongue.

Let the mother have religion, and her every word, kiss and embrace will unconsciously become an act of religion to the child; her devotion and sacrifice at the side of the cradle will become a divine service, her lullaby will become a hymn of praise, her every prayer will rise upward as a supplication, and sink deep into the heart of the child as a prophecy. With the child's love of its mother, there will spring up unconsciously the child's love

of God, to whom it sees its mother turn with thanksgiving in the hour of joy, with supplication in the hour of sorrow, and whom she seeks to serve by saying what is true, by doing what is right, by cherishing what is beautiful.

With religion in the mother's heart, the very nursery becomes a sanctuary, and play itself becomes an act of devotion. A walk with mother in the garden or in the woods becomes a mode of worship. God is seen and heard in the flower that laughs beneath, in the bird that chirps above, in the zephyr's whispering voice, in the thunder's rumbling sound. With religion in the mother's heart, the twilight hour in the home beholds a Sabbath school session more sacred than that of the church. In story of fact and fancy, in tale of myth and history, God reveals Himself to the heart and soul of the little one in the deeds of kindness and mercy and valor of good men and women. With religion in the mother's heart, her lesson imprints itself infinitely deeper upon the heart and mind of the child than that of religious teacher. For even the ablest teacher teaches but by words, the mother teaches also by deeds, by the best of all means of instruction, that of personal example. In time, the example of the mother becomes the habit of the child. In time, the religion of the early years in the home becomes the religion in the world outside. The child walks the way it has been trained to go early in life. Not the sins, but the virtues of the mother are visited upon the child, even unto the thousandth's generation. So has it ever been. So is it now. So may it be forever and aye. Amen.

MISS MARY E. HUTCHESON.

Madam President:—When the subject of the religious nurture of the child in the home claims our consideration we are brought face to face with an undeniable fact which has been emphasized by each of the speakers who preceded me—that the majority of parents seem to be wholly indifferent to the spiritual needs of their children. As my contribution to the subject now under consideration I shall seek to find an answer to the ques-

tion, Why does this indifference exist? And, in addition, it will be my endeavor to offer a word or two which, I trust, may be suggestive as indicating wherein a possible remedy may be found for conditions that are so full of menace to the well-being of human life during the period when it is irresponsible and forming itself after manners thrust upon it, we might say, by the accident of birth.

If parents do not concern themselves vitally with the religious life of their children, it is safe to say that they do not actually believe in the importance of spiritual or religious training. Underlying the indifference which manifests itself in the attitude toward the religious welfare of the young is the indifference of parents to their own spiritual condition and needs. Here, it seems to me, is the root source of most of the indifference which results in the neglect, on the part of parents, of the spiritual welfare of their offspring. The fact that people attend church is no sure indication that they are truly alive to their spiritual condition and needs; so we need not be surprised that the religious training of the young is so often neglected in the homes of those who are members in good standing of some church congregation or parish.

Ideas upon the subject of the spiritual life and of spiritual culture are generally very vague and misty. The spiritual life is regarded as something too mystical to be dealt with in a reasonable way. If it is possessed there is no clear, definite understanding just why one has spiritual power and another has not. The matter should be as clearly understood as the facts and conditions that have to do with the development of mind and the acquirement of mental power. The unthinking attitude of the masses toward religion is another cause which tends to create a spirit and attitude of indifference to its claims. People are satisfied with words expressive of religious truth, and do not ask for reality. Religion is something for Sunday, but not for Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. It is a matter of church membership, church support and church activity of various kinds; it is not a matter of life. It is something to be put off and put on, not something as vital to the soul as

breath is to the body; so religious life in the home suffers, and it cannot help but suffer, because of indifference which springs from a failure to grasp the meaning of religion in its relation to all life-activity. Indifference to the claims of religion may also be traced to another cause, the very opposite of that which leads the multitude to take its religion with less serious thought than is given to the problem of bread and butter. It is the attitude of the thinker toward religious truth—the demand of the thinking mind for reality in matters of religious faith. Modern thought demands that religion shall be expressed in words that reveal, not conceal, the true meaning of that declared as true. The use of terms that are abstract and symbolical in expressing the facts of religion are a distinct menace to faith; in fact, in their use there is danger of concealing the real meaning of the truth they express in its relation to human needs.

Thus people come to believe in words, rather than in the deeds, and religion is divorced from life. This may satisfy the indifferent and false; but when a man wants a religion to live by, he is not satisfied with expressions that convey no definite, true meaning to his consciousness. The time has come when the thinking mind demands reality; and now it is, as never before, that religious truth should be clothed in language that reveals in the simplest, most direct way the facts of man's relation to God as that relation has been revealed in and through the coming to earth of the blessed Son of the living God.

While this is undoubtedly one of the chief causes that have tended to create a spirit of indifference to the claims of religion—because it has called into question some of the great facts of the Christian faith which for nineteen centuries have been accepted by those who repose with simplicity on authority and ask no questions, we may believe that this demand is destined ultimately to result in bringing God and man closer together than they have ever been before.

If the phenomena of the spiritual world are really in the nature of things that ought to come into the sphere of law, until the mind that makes this demand is satisfied we may expect that much of the prevailing indifference to the claims of the spiritual

life upon man will continue to manifest itself in the home and elsewhere.

I pass now from the consideration of what seems to me to be the chief cause which has tended to create a spirit of indifference in the home to the religious needs of the child, namely, the indifference of parents to their own spiritual conditions and needs, to present briefly the necessity for determining what is actually meant by the religious training, if one undertaking it in the home or elsewhere, is to be really effective in the case of spiritual or religious culture. The acceptance of the fundamental principle of development—of growth that is gradual, orderly and continuous during the periods of our educational effort—has resulted in giving to the religious teacher a new aim for his work—a new point of view from which the work of religious training and instruction is to be carried forward. In accordance with this new aim and point of view, both the matter and the manner of instruction must conform to the code of laws of mind and soul development. The application of this principle to the work of the religious culture of the child necessarily leads to this question: What are you going to develop when you aim to unfold in a gradual, orderly and continuous manner the religious life of the child?

Until parents believe, and believe with all their souls, in the necessity of effort on their part in behalf of the spiritual culture of their children, they will continue to put forth only indifferent effort, if any at all. Enthusiasm and zeal in this great cause will never come so long as parents have only a vague and mystic conception of the spiritual needs of their children and the end that should be sought through effort to meet these needs.

Were I to be approached by a parent who desired help in this connection, I should feel the necessity of asking one or two questions before it would be possible for me to offer any assistance of a practical nature. The first question would be: Do you believe that your child is by nature a child of God, and that it is the religious nature possessed by natural birth that is to be awakened and developed in him, or do you believe that, while he may seem to have tendencies that tend godward, he has no life—nothing that by natural birth makes him a child of God—that

this life is a supernatural gift bestowed upon him to be developed and expressed toward a specific end which affects his personal relationship to God?

The position of the Christian parent and teacher who is loyal to the truth revealed through Jesus Christ as to man's true relation to God, may be briefly stated as follows: Jesus Christ came to be the light of men. He did not come to develop man's religious nature. Previous to His coming men had a religious nature; that is, certain acquired tendencies which led them to consider God and to obey His laws. Jesus Christ came to give men life that they did not possess and could not possess only as it was bestowed upon them as a supernatural gift. The end sought was the final restoration of the human race to life unified with God, that once more the children of men might become the sons of God.

This is the problem of Christian culture which must be solved by those who believe that the blessed Saviour of men meant what He said when He declared: "In me ye have life. No man cometh unto the Father but by me." If Christian baptism means anything at all it must mean something of vital importance in its relation to a true educational process. Christianity does, generally, as a matter of instruction and doctrine, give the blessed Son of God the supreme place in life; but the Christian church has as yet failed to instruct her children in any process by which, with their co-operation, He may actually take His place in their lives as the realized source of every thought and word and deed. Only thus can He actually become the life of men. This, it seems to me, is the true mission of spiritual culture.

In facing the fact of the failure on the part of the home to give to religion and the religious life the place which its importance demands, we must, I believe, seek for causes in the administration and work of the institution called and set apart from the world to minister in the upbuilding of men in the love of God. God gives to men in their services for Him just as much truth for guidance as they actually seek and are prepared to receive—no more, no less.

I wish to call attention to the fact that by general consent

the responsibility for the work of religious culture in the home lies largely, if not wholly, with the mother, or at least with some woman who is a member of the family. The work of the mother as a religious teacher and guide in the home is rendered ineffective to no small degree because of the general attitude taken toward woman as a thinker on religious, spiritual lines. It seems to be considered the greatest of all offenses for a woman to dabble in theology. "Leave that to the man!" Thus has the edict gone forth, with the result that outside of the home and the Sunday school class the voice of woman is seldom heard upon the greatest of all questions that affect human life—the relation of the soul to God. And this notwithstanding the fact that it is natural for man to place stress and emphasis upon the seen; while it is equally natural for woman to respond to the unseen. Both are necessary to keep the proper balance and adjustment between the claims of the seen and the unseen upon human life. If the claims of the unseen upon the lives of men are not heeded as they should be, it is not alone that man is not doing his part perfectly as a leader and teacher of religious truth, it is equally due to the fact that woman is not contributing her share. God did not create man, and then woman as a being inferior in position and life; He made both living souls, with a relationship to each other, and to Him, in which the woman was to supply a deficiency in the man; so that neither he nor his work can be complete without her, because she can bring to him, and to it, what he has not.

To do her share in the development of the spiritual life of humanity woman must live much on the plane where she has possibilities for the largest life—the plane of the spirit; her thinking and doing must more and more be the outcome of such living; that is, she must live in actual touch with the realities that are unseen, that she may constantly bear witness to the truth of the life that is spiritual. It is such witness that the home, the church and the world need and must have for the uplifting and purifying of each. There must be a rapidly increasing number of women found everywhere who, like the blessed Mary of Galilee, ponder the hidden things of God in their hearts, if faith in the invisible is to retain its hold upon the heart of man. If

woman does thus live close to the heart of God, surely **what she** thinks and what she feels upon questions of vital interest to the home, the church and State ought to have attention and **careful** consideration, for the very reason that woman is prepared, by special endowment, to contribute to the world's thought **that** which is especially hers, and only obtained through her.

The world has yet to learn and acknowledge that in this **special** field of effort woman is by God endowed with power **far in** excess of that conferred on man, and that she may and **should** qualify herself through the development of this power to **lead** and to guide in matters of the spiritual life, rather than to **follow**. So long as women feel no responsibility for independent activity in this direction we must expect that this work in the home **for** which women are above all responsible, will never reach the **stage** of efficiency which its importance demands as the foundation upon which all other effort must be based. There is no **intention** on my part to claim that women should undertake to do the **work** assigned to men as religious ministers and teachers of **religion**, but that women should do their part in this great work—the **part** which they alone can do because they are women.

Above all others a mother must have clear, definite, **practical** ideas as to the relation of the seen to the unseen, of the **natural** to the spiritual, of the claims of God upon human life in **their** true relation and adjustment to the claims of man upon man, **such** as shall give her a sure foundation upon which to build as **she** lays the first stone in a life-structure which is to endure **through-**out endless ages.

No one but a mother, or an aunt, or a sister, who faces the direct, questioning eyes and minds that are just opening to the reality of existence has any understanding of the greatness of the wisdom that must be possessed by one who seeks to lead a child-life on and upward to an as yet unknown God—a wisdom whose greatness must lie in its simplicity in presenting the truths that concern the life of man.

What would the history of this world have been if men had been guided solely or chiefly in their activities by the thought of woman as to the claims of God and of man upon manhood? And

yet this has been the condition that has prevailed for nearly six thousand years in this world in the attempts that have been made to fit woman into her place in God's life-plan for the race. Woman has sought simply to satisfy man's thought as to the place she should occupy in her relation to life as a whole, rather than to find and to fill the place which is hers by God's appointment and decree. Underlying this state of things is the firm, though unexpressed, conviction that woman was created an inferior of man, and that man was created to do all the thinking necessary for the guidance of life, both for himself and for woman.

God never reveals to man the thought that woman needs for the guidance of her womanhood, any more than he reveals to woman the thought that man needs for the guidance of his manhood; and this is especially true of woman in the domain of the spiritual life. Women accept and are convinced of truth by an intuitive consciousness of truth which men do not possess. Woman says: "This is true." Man says: "Is this true?" Thus did God provide that by their activities as a human whole man and woman should give to the world a truer, ever-increasing knowledge of Himself and of His ideal relation to human life. In the application of Christian truth to the needs of humanity, in the progress of human life toward the final goal of perfected being, there is a constant demand for fresh insight, and it is here that the thought of woman should be held at its true value. The Gospels reveal the characteristic attitude of man toward religious truth. In the Gospels' story we are not told that any woman doubted. It was a man who required the proof which sight alone could give. On the resurrection morn woman accepted without question the fact that the Lord had risen, and its truth was first made known to them with the command: "Go tell the brethren." We may not believe that it was simply by chance that the women were the first to find the empty tomb. Can we believe that if the angel Gabriel had appeared to man and had required of him the unquestioned faith and obedience and instant acceptance of the truth required of the Blessed Virgin that the revelation of truth to humanity through the incarnation of the Son of God

could ever have been given? Men have responded to tests of faith, but to none so great as that. There can be, therefore, no question that as a spiritual being and in the higher life-activity woman possesses qualifications and characteristics divinely bestowed and peculiarly her own, and that the development and exercise of these her higher powers are necessary to the welfare of the race.

When parents are fully alive to their own spiritual needs, and when women are anxious to claim, and do claim, their rightful place in a God-ordained ministry of the spirit, to serve before Him in seeing that all life processes and activities are built upon a spiritual foundation, the problem of the spiritual and religious culture of the child in the home will be solved.

What we need to do, therefore, first of all, is to foster, develop and train woman for the higher activities of being; a developed, spiritual womanhood in the wives and mothers of the land is the only true solution for the problem of the religious life of the home and the State. Spirit-filled women—women filled with the conscious life or spirit of God, and so living in realized union with Him, this is what the world needs and must have. Living in this unity they may be used of God as instruments for bringing all other life closely associated with their own into the same unity.

It has been said in its early life a mother stands in the place of God to her child. This is not a statement of fact, except under certain conditions. No mother can or does stand in the place of God in her relation to her child unless she is a God-filled mother. When it is actually true that a mother ministers before God as His representative in her relation to her child, there will be no need to inculcate a spirit of reverence and devotion for the mother—her own life will win both reverence and devotion, for it will be worthy of both.

MONDAY, MARCH 13.

THE CHILDREN OF THE NATION.

MRS. FREDERIC SCHOFF.

Down the centuries sounds the message of our divine Father concerning His little ones. Many times and often during His life on earth did He speak of the children, and His words to-day full of truth and life have called us together from every part of the world, led here by love of the little child.

It is a significant and hopeful sign that in an age when materialism and commercialism seem to be the dominant forces that bring men together into the organization of great trusts, that the greatest trust of all should have had its birth here in Washington eight years ago, when the National Congress of Mothers was organized. I may well say the greatest trust, for it was given by God Himself, and the partners in that trust are the mothers and the fathers of the children.

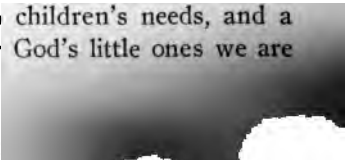
The Congress of Mothers is an organization animated by one purpose. Its conferences are for the study and consideration of the needs of children. Its work to use the knowledge thus gained in practical lines of work to improve the opportunities for wholesome growth of childhood.

The Congress of the United States has devoted months to the consideration of treaties, of tariff, of statehood.

Has it spent even hours in considering the needs of the children of the nation?

A nation's richest asset is its citizens, and to-day all over the land are the little children unprotected, unconsidered as they would be if the importance of the subject were understood.

Not as theorists, but as mothers, with the mother-heart developed, do we meet, with the education that parenthood has brought, with the love and insight into children's needs, and a firm and abiding faith that in caring for God's little ones we are doing the most vital work of the world.



It is but eight years since the first Congress of Mothers was called together by our beloved founder, Mrs. Theodore W. Birney, and her co-worker, Mrs. Phoebe A. Hearst. The inspiration of that meeting will never die. Its results have been felt throughout the world. In thousands of homes little children's lives have been happier and better because of that Congress and its results.

Thousands, yes, hundreds of thousands of parents have been led to a higher conception of their duty to the children. Other organizations have caught the inspiration of work for childhood and have given not only sympathy, but active help in bringing about better conditions. States have been aroused to their duty to the children, and even the Senate of the United States and the President have listened and heeded the request of the mothers on behalf of the children.

Foreign lands have been impressed with the work and are adopting it.

One who founds a movement that benefits humanity in as deep and wide a sense as does the Congress of Mothers may be considered a benefactor of the race, and so to-night let us greet with love and gratitude the woman to whom was given the inspiration to call together the mothers of the nation to consider and protect the interests of the children.

Deep as was her conviction of the need of such an organization, its field of work has already extended far beyond the plans of its founder, yet in every branch of activity the pathway leads directly from the needs of childhood, and the work is related to the effort to uplift the conditions of childhood throughout the land.

The mother-love which was once centered on one's own children, while loving them no less devotedly, now looks beyond, and sees that one cannot do the best for one's own unless one also considers the needs of all children. The experience of thoughtful parenthood is being garnered for the benefit of the race, and a movement which was national is rapidly becoming world-wide.

It is good to look back over the path we have traversed and see that already there has been practical achievement in many

directions, but not a tithe of the work that is needed has been accomplished, nor can it be until the Congress enlists men and women in every village, every county, every city, every school, to become co-workers for the children.

Wherever children are, there is the field for the work the Congress is doing, and to accomplish the purposes for which we stand, viz.: The provision of the best opportunities for the development of every child—we must extend the outposts of the Congress until no place is too small or too distant to have its corps of parents and teachers guarding and protecting the junior citizens of our nation.


Organization is the machinery which is necessary to carry far and wide the spirit and the purpose of the Congress. Each woman who listens to the inspiring words that will be heard during the sessions of the Congress may become a centre for the elevation of the standards of home life in our country. That no work is more needed is only too evident to anyone who studies conditions as they exist to-day.

The American nation faces very different problems than those of a hundred years ago. It faces very different questions from those that affect other nations.

It is not only what we may do for the children of American citizens who have imbibed in some measure the spirit of the founders of the nation.

The problem that the United States has to meet is that of amalgamating the vast number of foreigners who each year seek a home and refuge in a land which they only look upon as the land of liberty, and who come with no conception of our government, our ideals or our laws. To educate these children whose parents are un-American to become good American citizens is of the greatest importance if we are to hold the country up to the standards set by its founders.

It is not possible to leave to the parents the instruction and training which in the average family is given in the home. In many cases the parents speak no English, and their children interpret to them the language of the world about them. In many cases the children learn English and do not speak the language



of their parents, and it is impossible under such circumstances for the parents to have the influence that is necessary in the child's education.

In the cities on the seaboard there are many children growing up in this way, sinning through ignorance of our laws and through absolute lack of moral training of any kind. These emigrants from foreign lands are distributed throughout the country and make a large proportion of the population in mining and manufacturing centres.

Our public school system has been the strongest factor in incorporating them into the body politic, but the public school system as organized to teach the English branches must now unquestionably meet the greater need for training the American citizen, and there are other qualifications for that quite as necessary as reading, writing and arithmetic.

The differences of sectarianism have driven the Bible from the school in many States, yet all sects recognize the importance of moral training. It should be possible by conference among the leaders of all sects to come to an agreement satisfactory to all, and that would put into every public school the clear and definite training in the moral qualities which are the basis of every character that is of value to the world.

A part of the training in the public schools should be a clear explanation of the Government of the United States, and of the duty of every citizen to take an intelligent part in making it good.

Ward politicians and political bosses who have thus received high ideals of honor, patriotism and civic righteousness when pupils in the public schools will not use their places to further selfish ends. It is in the public schools that these men receive their education.

Can the country afford to ignore its opportunity to give them the true standards of duty? It is eminently proper that schools maintained at the expense of the country should consider the place it is necessary for them to fill in educating the youth of the country to become good citizens in every sense of the term.

In a "Government of the people, for the people and by the people" self preservation demands high ideals of the duty of citizens. The only time to impress such ideals upon the character is in the impressionable years of youth.

To give the children high ideals is the most valuable thing they can receive, for it is toward the inner ideal that each soul holds before it, that life shapes itself. Everything else children learn is but an adjunct in comparison with that.

The public schools deserve the best that can be given them. They deserve the interest and support of every organization of the National Congress of Mothers because in no other way can so much be done for the uplift of the children as through the public schools.

There is a strong tide of sentiment all over the country in favor of moral training in public schools. To focus this, and to achieve its introduction is surely a work in which the National Congress of Mothers should lead, and with a view to this I hope at this Congress a committee of women may be appointed, representing the different denominations, and that a similar committee of representative clergymen may be requested to confer with them as to a practical, simple code of mental instruction that would be satisfactory, and accepted by Jew and Gentile, Catholic and Protestant, and by conference with State Superintendents of Public Instruction be introduced into all schools.

The foundations of life must be laid strong and true, and a recognition that physical and moral education should be parts of the State's educational system is a necessity for the future citizenship of our country.

Education for life is what is needed, and the curricula of all schools and colleges should deal chiefly with the concrete rather than the abstract studies.

The introduction of manual training and domestic science into all schools is to be urged. Mind and hand are fitted to work together, and manual training and nature study are the keys which arouse the interest of children and give to school work an attraction and a benefit that is otherwise impossible. There is no doubt that manual training in public schools will re-

duce truancy, and keep thousands of boys in school who would otherwise leave at an early age. To relate education to life is to win the interest of the children, and when one is interested and enthusiastic, much can be accomplished.

There is yet one thing more that must be done to bring the school system to its highest possibilities, and that is to bring together the parents and teachers, and until the parents' associations are part of every school the children will not progress as rapidly as they may.

The greatest work that can be done for the children of the nation is to organize parents' associations in every school, with the purpose of study of all questions relating to child and home. Without extra expense or extra buildings, the two great forces in the life of children are then brought together, and through such study and thought, parents receive suggestions and thoughts of inestimable value in making a good home.

The home lies at the very heart of our life. Its influence on the character and happiness of the individual, and on the whole tone of society, is greater than any other influence in the nation.

There are serious conditions that prevail throughout the country which are tending to undermine high standards of marriage.

The predictions of Governor Ford, of Illinois, made in his History of Illinois, written over fifty years ago, has been fulfilled. He said:

"The Christian world, which has hitherto regarded Mormonism with silent contempt, unhappily may yet have cause to fear its rapid increase. Modern society is full of material for such a religion."

The Superintendent of Public Instruction of Utah testified under oath that he had investigated the schools of Utah to learn whether the Mormon religion, including polygamy, was taught in them. He said that reports have not come from all of them, but that in over three hundred of the six hundred and six schools of Utah the Mormon religion was taught. Some of the teachers in those schools showed letters bearing the seal of the President

of the Mormon Church, requesting them to teach this in the schools. The lives of Mormon polygamists were studied by the pupils.

The Congress has the lessons prepared by the church taught in the primary, intermediate and advance grades. These conditions extend also into the States adjoining Utah. There is no question as to the accuracy of these statements. In the Brigham Young Academy, where from twelve to thirteen hundred young men and young women attend, information has come to us that polygamy is taught there, and the head of the school is a polygamist.

It is a very serious menace to the future purity of this nation when lessons of this kind are being given systematically through the schools. There is much evil in the world, but it does not take on the guise of virtue. It is hidden and shunned. When vice is taught as right and honorable, it is far more dangerous to the country than all the evil which we deplore, but which does not pretend to be right.

The Congress holds in its possession positive evidence of the treasonable oaths taken by those who pass through the Endowment House, and the Federal Court of the United States, after taking evidence on this subject, gave its decision that as one who had taken these oaths could be a loyal citizen of the United States, and therefore refused to give them the privilege of the franchise. The facts are even more serious than at the time of this decision, in 1889, and the presence in the United States Senate of one of the highest officials of an organization to which the right of franchise was refused by the United States District Court, and which is to-day no different than it was when this decision was rendered, goes to prove that the mothers of the country must never rest until vice ceases to be taught as virtue, and until innocent men and women are no longer taken under false representations into a life which is contrary to every principle of the American people.

The home is the very foundation of our success as a nation.

Within its circle are moulded the thoughts and ideals of the rising generation. Within its precincts is wielded an influence which is felt for time and eternity, and whose quality will influ-

ence generations unborn.

For its maintenance, the wheels of our varied industries revolve, and the commercial and business interests of the world are carried on.

Yet the art of home building is little studied, and there is no preparation for it in the education of those who are the home builders of the nation.

Can it be possible that while in the building of the house, which is to be the temporary shelter of that home built of spiritual materials, it is deemed necessary to consult skilled architects who have studied the science of building artistic, strong, substantial houses, that in the far more important and greater building of the home itself it is not considered necessary to study its structure and construction?

Is it not a commentary on the false standards of value when the material, transient part of home-making receives greater consideration than that whose influence is limitless?

No one who looks into the causes of crime, of divorce, of dishonesty, of corruption in politics, and traces them to their source, can gainsay the fact that the origin of all these things lies in the home. That is the weak spot. As we sow we reap.

In walking through a grove of oak trees, we know it is the result of the planting of the acorn. When we see a field of wheat, we know well what seed was planted there. When we see the thistle in a weed-grown pasture, we have no difficulty in recognizing the seed that produced this harvest.

When one looks over the nation and sees reformatories and prisons full to overflowing, men and women absorbed in material things, loyalty to party which protects business interests rather than to principle, false ideas of marriage and its permanence and sanctity, children growing up with no moral training in the great spiritual laws governing life, and with low, false ideals of honor, duty and citizenship, the thoughtful observer cannot fail to see that these facts are the direct consequence of a lack in the homes, that we are reaping what was sown.

Purity, sincerity, honesty, courage, are the fruits of lessons given in childhood, when character is forming. Without such

lessons one cannot look for a high type of citizenship of a high quality of home.

To strengthen the homes, to make them all that they may be, is the greatest need of the country. The home is the nursery of the citizens of this world and of heaven.


One of the causes of weak, inefficient homes is unquestionably the fact that no education is given boys and girls as to marriage. The duty of a good husband, the duty of a good wife, the duty of parents, the conception of the permanence and sacredness of marriage, a knowledge of good housekeeping, and the wise spending of the family income, should form a part of the education of boys and girls. It would save many unhappy marriages, and prevent the breaking up of many homes.

A true and high conception of marriage is the foundation of every strong home centre. It must be given to the young people if the children are to have the heritage and care they require.

While the little children are in the home they should be the first thought and care of the parents, and the Congress has a great work to do in spreading the gospel of child study. There is no science that compares with it in importance. It should have a place in every college, and in every high school. It is of equal importance to men and women.

It gives to teachers and parents an insight into the development of children which enables them to deal wisely with them. It would give to Judges, to legislators, and to business men, a comprehension of methods that meet the needs of children, and develop the best that is in them, that would be invaluable in the wider life of city and State. The great need for the knowledge of child nature is clearly demonstrated by the methods used in many homes, and no one who has studied children can listen to the disposition of children's cases in the Courts without being convinced that child-study would be quite as important to the Judge as legal training.

Fear is the weapon usually used to reclaim erring children, and the only method suggested to parents by many Judges is to beat their children. The love motive is lacking, yet it is the key to success in dealing with children.



This love motive should be the dominant note in every home. It acts as sunshine acts on plant life, and child nature expands and flourishes under it. It should be the dominant note in all that relates to childhood in home, school or State.

The problem of the child in the cities is one that needs earnest attention, as municipal governments have made no provision for the junior citizen's comfort and happiness. They form a large part of the population, but without ability to voice their needs they are ignored. Playgrounds numerous to supply the needs of all, should be in every city plan.

The churches, while standing primarily for teaching spiritual truths, can surely interpret these truths into the simple language that children can understand, and in meeting the needs of the children of the cities they might be a power for great good. They must meet the children on their own plane, and through the things that interest them, lead them to knowledge of spiritual truths applied to the needs of daily life.

The most effective missionary work is to save the children, to put into their lives a recognition of God's guidance in the affairs of men, and cause them to look to Him and to be used by Him to further His ends on earth. The church that gets down to the children's level, that sifts the wheat from the chaff, and gives to children the priceless lessons of divine truth, is doing God's own work. It may have to be done outside of church walls, but wherever His little ones stand in need there it is the duty of His disciples to be with them.

It will not do to wait for them to come to the church. The church should go to them and in practical ways win them, help them, and lead them. The creed of the Master was very simple: "To do justly, to love mercy and to walk humbly with thy God."

The beginning and the ends of my words to you repeats God's message to us for the children. It is the heart of the Congress work. Never for a moment should we forget that they are children of the Heavenly Father, that what we do for them is for Him. The children are the greatest trust He has committed to our keeping. May His wisdom guide us in our work.

ADDRESS BY PRESIDENT ROOSEVELT.

The audience sang America, with organ accompaniment, as President Roosevelt entered the auditorium.

The President—It is a great honor that we have to-night in having with us the President of the United States; and he honors himself, too, in the thought that he has for the homes and for the children of this country; and I want to tell you a little secret. Do you know that the Mothers' Congress was the first to nominate President Roosevelt for the presidency of the United States? (Laughter and Applause.) Do you know that when the Mothers' Congress met in Albany and he was Governor of New York and received us so graciously, and there in the assembly room of the capitol spoke to us and showed us all of his beautiful children, that we then decided that he must be the President of the United States because he was the man that we wanted to hold up to our own children as a model citizen? And we have not been at all sorry. You see that we have had our way, and we are very delighted indeed, to present to you as our nominee President Roosevelt. (Applause.)

THEODORE ROOSEVELT

President of the United States.

Madam President, I can say, with entire sincerity that no body that I have addressed since I have been President appeals to me as much as addressing this body does and I express the sense of the entire White House when I say that. (Applause and Laughter.)

For Mrs. Roosevelt and I have alike felt that this was the organization that appealed to us most; and we have felt that ever since the Albany days.

I wish to express my very real sense of obligation to you in giving me the chance to speak to you this evening. I needed no invitation—all I needed was a permission to come before you (Applause), and I wanted to come before you because I feel that you are giving expression to one of the forces—I might say the

great force upon which we have to rely to offset so much that is evil in modern life.

For in our modern industrial civilization there are many and grave dangers to counterbalance the splendors and the triumphs. It is not a good thing to see cities grow at disproportionate speed relatively to the country; for the small land owners—the men who own their little homes and therefore to a very large extent the men who till the farms—the men of the soil have hitherto made the foundation of lasting national life in every State; and if the foundation becomes either too weak or too narrow, the superstructure, no matter how attractive, is in imminent danger of falling.

But far more important than the question of the occupation of our citizens is the question of how their family life is conducted. (Applause.) No matter what that occupation may be as long as there is a real home, as long as those who make up that home do their duty to one another, to their neighbors and to the State, it is of minor consequence—I am tempted to say it is of insignificant consequence whether the man's trade is plied in the city or the country—whether it calls for the work of the hands or the work of the head; but the nation is in a bad way if there is no real home, if the family is not of the right kind, if the man is not a good husband and father—if he is brutal or cowardly or selfish; if the woman has lost her sense of duty, if she is sunk in vapid self-indulgence or has let her nature be twisted so that she prefers a sterile pseudo-intellectuality to that great and beautiful development of character which comes only to those whose lives know the fullness of duties done, of effort made and of self-sacrifice undergone.

In the last analysis the welfare of the State depends absolutely upon whether or not the average family, the average man and woman and their children, represent the kind of citizenship fit for the foundation of a great nation, and if we fail to appreciate this we fail to appreciate the root morality upon which all healthy civilization is based.

Oh! how vividly we need to keep that fact before our minds. All the problems that we deal with as public men, all the ques-


tions of the tariff, of finance, of foreign policy, sink into absolute insignificance compared with the great problem of securing and keeping a proper home life in the average family of the average citizen of this Republic.

No built-up wealth, no splendor of material growth, no brilliance of artistic development, will permanently avail any people unless its home life is healthy, unless the average man possesses honesty, courage, common sense and decency, unless he works hard and is willing at need to fight hard.

I believe you mothers have got the heroic touch in you (Applause), and I know that though you would feel ashamed to see this country ever engaged in an unworthy or improper war, if the need came you would send out your husbands or your first-born gladly to fight for the country as they did in the time of the Civil War. (Applause.) So much for the average man, and unless the average woman is a good wife, a good mother, able and willing to perform the first and greatest duty of womanhood—able and willing to bear and to bring up, as they should be brought up, healthy children, sound in body, mind and character and numerous enough so that the race shall increase and not decrease— (Laughter.) I am speaking for the nation of to-day, and I believe in the nation's future.

There are certain old truths which will be true as long as this world endures (you who preach the eternal truth know that) and which no amount of progress can alter. One of these is the truth that the primary duty of the husband is to be the home-maker, the bread-winner for his wife and children, and that the primary duty of the woman is to be the helpmeet, the housewife, the mother. (Applause.) The woman should have ample educational advantages; but, save in exceptional cases, the man must be—and she need not be, and generally ought not to be—trained for a lifelong career as the family bread-winner (Applause), and therefore, after a certain point, the training of the two must normally be different because the duties of the two are normally different.

This does not mean inequality of function, but it does mean that normally there must be dissimilarity of function. On the



whole, I think the duty of the woman the more important, the more difficult and the more honorable of the two. (Applause.) Now wait! I want you to remember I am not saying one thing to-night that I do not believe; and I believe all of it. On the whole I respect the woman who does her duty even more than I respect the man who does his. No ordinary work done by a man is either as hard or as responsible as the work of a woman who is bringing up a family of small children (Applause), and I cannot express sufficiently my contempt for the man who does not realize that fact.

For upon the woman's time and strength demands are made not only every hour of the day, but every hour of the night. You all know what I mean. She may have to get up night after night to take care of a sick child and yet must by day continue to do all her household duties as well, and if the family means are scant she must usually enjoy even her rare holidays taking her whole brood of children with her, and as I go through the city, as I go through the country, there is no one sight that appeals to me as much, that gives me as much respect or as much sympathy, as the sight of the woman with all the little children around her, as she cannot leave them to be at home alone; and no man worthy of the name will fail to realize all that the burden means to the woman—the woman, whose duty is never done.

The birth pangs make all men the debtors of all women (Applause), and, above all, I want to say that to this audience—above all, I want you to remember it—you here who have had your share of the good things of this life: Our sympathy and regard are due to the struggling wives among those whom Abraham Lincoln called the "plain people," and whom he so loved and trusted, for the lives of those women are often led on the lonely heights of quiet, self-sacrificing heroism. (Applause.)

Just as the happiest and most honorable and most useful task that can be set any man is to earn enough for the support of his wife and family, for the bringing up and starting in life of his children, (we speak of success; the man who has done that has achieved success; that is, success enough) (Applause), and so the most important, the most honorable and desirable task which can

be set any woman is to be a good and wise mother, in a home marked by self-respect and mutual forbearance, by willingness to perform duty and by refusal to sink into self-indulgence or avoid that which entails effort and sacrifice. Of course, there are exceptional men and exceptional women who can do and ought to do much more than this, who can lead and ought to lead great careers of outside usefulness in addition to, and not in substitution for, their home work. (Applause.)

But I am not speaking of exceptions, I am speaking of the primary duties of the average citizen, the average man and woman who go to make up this great nation. And inasmuch as I am speaking to an assemblage of mothers, I shall have nothing whatever to say in praise of an easy life.

Yours is the work which is never ended. No mother has an easy time, and most mothers have very hard times, and yet what true mother, what one of you here would barter her experience of joy and sorrow in exchange for a life of cold selfishness which insists upon perpetual amusement, and the avoidance of care, and which often finds its fit dwelling-place in some flat designed to furnish with the least possible expenditure of effort the maximum of comfort and of luxury, but in which there is literally no place for children. (Applause.) Isn't that true? (Applause.)

Let me interject, which do you think is worthy of envy, of admiration and envy, the woman who has succeeded in avoiding all effort, all trouble and all work worth doing, or the mother who has known sorrow, but who has known the highest joy? What woman worthy the name here would hesitate for a moment in her choice? The woman who is a good wife, a good mother, is entitled to our respect as no one else, man or woman, is entitled; but she is entitled to it only because and so long as she is worthy of it. (Applause.) Effort and self-sacrifice are the law of worthy life for the man as for the woman; though neither the effort nor the self-sacrifice may be the same for one as for the other.

I do not in the least believe in the patient Griselda type of woman. (Applause and Laughter.) You good Americans might be ashamed if you were of the Griselda type. I do not believe

in the woman who submits to gross and long-continued ill-treatment any more than I believe in a man who submits to wrongful aggression. No wrongdoing is so abhorrent as wrongdoing by a man toward the wife and children who should arouse in him every tender feeling in his nature. Selfishness toward them, lack of tenderness toward them, lack of consideration for them—above all, brutality in any form toward them should arouse the heartiest scorn and indignation in every upright soul. (Applause.) I feel that against that type of nature, especially the nature which finds its expression in brutality, it is a piece of unhealthy sentimentality to fail to make war, or to submit to it. I believe in the woman's keeping her self-respect, just as I believe in the man's keeping his. I believe in her rights just as much as I believe in the man's—a little more; and I regard marriage as a partnership in which each partner is in honor bound to think of the rights of the other as well as of his or her own (Applause); but I think that the duties, here as elsewhere, are even more important than the rights; and in the long run I think that the reward is ampler and greater for duty well done than for the insistence upon individual rights, necessary though that insistence must often be. That applies in marriage and applies in a great many other things, too. Your duty is great, your responsibility great; but, greatest of all is your reward. I do not pity you in the least (Laughter). On the contrary, I feel respect and admiration for you. Isn't it, on the whole, a little better to excite those feelings than just the pity? (Applause.)


Into the woman's keeping is committed the destiny of the generations to come after us, and in bringing up your children you mothers must remember that, while it is essential to be loving and tender, it is no less essential to be wise and firm. (Applause.) Foolishness and affection must not be treated as interchangeable terms. Don't you all of you know some mothers who do so treat them? I do. And besides training sons and daughters in the softer and milder virtues, we must seek to give them those stern and hardy qualities which in after life they will surely need. There is plenty that is rough in life, plenty that is hard, and if you train them up only in the softer ways they will be hurt when

they come in contact with the real things of life that are so hard. (Applause.)

Now I know perfectly well that some children will go wrong in spite of the best training, and that some will go right even when their surroundings are most unfortunate; but it is true, nevertheless, that an immense amount, an incredible amount depends upon the family training. If you mothers, through weakness, bring up your sons to be selfish and to think only of themselves, you will be responsible for much sadness among the women who will hereafter be their wives. Remember the duty that woman owes to woman, that the mother of the present owes to the wife of the future, and if you train the boy so that he accepts selfishness, the gratification of his own wishes, and the disregard of your wishes, as all part of the natural order of events, you are laying up misery for his wife in the future, and, while he is to blame chiefly, you are not to be held wholly blameless in such event yourselves. If you let your daughters grow up idle, perhaps under the mistaken impression that as you yourselves have had to work hard they shall know only enjoyment, you are preparing them to be useless to others and burdens to themselves.

This is all perfectly homely morality, but it is true. (Applause.) Teach boys and girls alike that they are not to look forward to lives spent in avoiding difficulties, but to lives spent in overcoming difficulties. (Applause.) Teach them that work for themselves, and also for others, is not a curse but a blessing; seek to make them happy; seek to make them enjoy life; but seek, also, to make them face life with the steadfast resolution to wrest success from labor and adversity and to do their whole duty before God to man. Surely she who can thus train her sons and her daughters is thrice fortunate among women.

There are many good people who are denied the supreme blessing of children, and for these we have the respect and sympathy always due to those who from no fault of their own are denied any of the other great blessings of life; but the man or woman who deliberately foregoes those blessings, whether from viciousness, shallowness, coldness, self-indulgence or mere failure to appreciate aright the difference between the all-important and



the unimportant—such a creature merits contempt as hearty as any visited upon the soldier who runs away in battle (Applause) or upon the man who refuses to work for the support of those dependent upon him, and who, though able-bodied, is yet content to eat in idleness the bread provided for him by others.

The existence of women of this type forms one of the most unpleasant and unwholesome features of modern life. If anyone is so dim of vision as to fail to see what a thoroughly unlovely creature such a woman is I wish they would read Judge Robert Grant's novel, "Unleavened Bread," ponder seriously the character of Selma, and think of the fate that would surely overcome any nation which developed its average and typical woman along those lines. Unfortunately it would be untrue to say that this type exists only in American novels. That it also exists in American life is made unpleasantly evident by the statistics as to the dwindling families in some localities. It is made evident in equally sinister fashion by the census statistics as to divorce, which are fairly appalling; for easy divorce is now, as it ever has been, a bane to any nation, a curse to society, a menace to the home, an incitement to married unhappiness and immorality, an evil thing for man and a still more hideous evil for women. (Applause).

These unpleasant tendencies in our American life are made evident by articles such as those which I actually read not long ago in a certain paper, one of these articles containing a quotation, I regret to say, from a clergyman, quoted seemingly with approval, as expressing the general American attitude, when he said that "The ambition of any save a very rich man should be to rear two children only, so as to give his children an opportunity," now I am quoting directly, "to taste a few of the good things of life." This man, whose profession and calling should have made him a moral teacher, actually set before others the ideal not of training children to do their duty, not of sending them forth with stout hearts and ready minds to win triumphs for themselves and their country, not of allowing them the opportunity, and giving them the privilege of making their own places in the world; but, forsooth, of keeping the number of children so limited that they "may taste a few good things."

The way to give a child a fair chance in life is not to bring it up in luxury, but to see that it has the kind of training that will give it strength of character. (Applause). Even apart from the vital question of national life, and regarding only the individual interests of the children themselves, happiness in the true sense is a hundredfold more apt to come to any given member of a healthy family of healthy-minded children well brought up, well educated, but taught that they must shift for themselves, must win their own way and by their own exertions, make their own positions of usefulness, than it is apt to come to those whose parents themselves have acted on and have trained their children to act upon the selfish and sordid theory, the base theory, that the whole end of life is "to taste a few good things."

Incidentally, the intelligence of the remark is on a par with its morality; for the most rudimentary mental process would have shown the speaker that if the average family in which there are children contained only two children, the nation as a whole would decrease in population so rapidly that in two or three generations it would very deservedly be on the point of extinction, so that the people who had acted on so base and selfish a doctrine would be giving place to others with broader and more robust ideals. Nor would such a result be in any way creditable; for the race that practiced such a doctrine, the race that practiced race suicide, would thereby conclusively show that it was unfit to exist, and that it had better give place to people who had not forgotten the primary law of healthy well-being.

To sum up, then, the whole matter is simple enough; if either a race or an individual prefers the pleasures of mere effortless ease, of self-indulgence, to the infinitely higher, infinitely deeper pleasures that come to those who know the toil and the weariness, but also the joy of hard duty well done, why, that race or that individual must inevitably in the end pay the penalty of leading a life both vapid and ignoble. No man and no woman really worthy of the name can care for the life spent solely in avoidance of risk and trouble and labor. Save in exceptional cases, the prizes worth having in life must be paid for (Applause); and the life worth living must be a life of work for a worthy end and ordinarily a

life of work for others, rather than for one's self. (Applause). The man is but a poor creature whose effort is not rather for the betterment of his wife and children than for himself, and as for the mother, her very name stands for loving unselfishness and self-abnegation, and in any state fit to exist is fraught with associations which render it holy. The woman's task is not easy. No task worth doing is easy; but in doing it, and when she has done it, there shall come to her the highest and the holiest joys known to mankind, and having done it, she shall have the reward prophesied in Scripture; for her husband and her children, yea, and all people who realize that her work lies at the foundation of all true national greatness and happiness, shall rise up and call her blessed.

TUESDAY, MARCH 14.

THE REAL WOMAN.

LUCIA GALE BARBER.

The real woman is the ideal woman.

Ideals are the only real things.

This ideal-real woman is she whose exterior is in harmony with the beautiful things of earth; her countenance is open and serene, her eyes clear, her voice firm and sweet, her step and movements free and light, her dress and appointments, however simple, decorative and befitting her station and work; she radiates health and vigor, and is good to look upon. She is an ornament.


Interiorly her mind is furnished with calm judgment, discretion, decision, imagination, and her soul with love, faith, hope and a clear consciousness of God. She moves along the earth carrying help and healing in the sympathy and tenderness which she pours out in unstinted measure; she increases the joy of humankind by her own joy in living; her clear courage puts strength into the discouraged soul. She is a light illumining the ways of her going.

This woman meets adversity with courage and cheerfulness, and adjusts herself to it; she thinks each responsibility a privilege, because a revelation of life—she does not call it “burden.” Scandal finds no carrier in her tongue; there is no place in her heart or mind for the unkind thought or word, which so easily halts another soul on its way; she has no room for that ugly brood—jealousy, envy, malice, suspicion, distrust; she has dignity tempered with graciousness, courage softened by gentleness; she enters our presence bringing delight and serene strength; her poised soul rests in God’s will—and her thought, speech, hands and feet do that will.

Every woman has the real woman within; and in her own individual way may realize this ideal. But for all there is a common way—to live real things, those principles which are eternally true and have their root in the God-centre of each human soul—and this way is found through a recognition of and a living from this divine centre, and bringing into rhythmic harmony with it its avenues and instruments of expression—mind and body.

Health of mind and health of body are necessary for the real woman’s life—and the health of each is dependent upon the other, and the clear vision of the soul upon the health of both. An understanding and appreciation of this inter-dependence of soul, mind and body makes a firm foundation for the evolving of the highest human ideals, and puts one on a direct road toward truer living.

Who stops to think what he owes his body? And yet there is no thought, or feeling, of which one may become conscious without it. The Spirit, even, we know only (on this plane at least) through its occupation of this flesh and bone house. Unto the least expression of self upon earth are we dependent upon it, and still we abuse, distort and degrade it—this soul-house; its rights we are indifferent to; its laws we disobey; its rebellions we quell with drugs that stunt and weaken. If nature did not make always for truth and perfection we should long ago have become a mentally irresponsible and physically misshapen people, but at each new birth she struggles back to her own ideal, thus constantly righting the wrongs we as persistently commit, and saving us from ourselves



We put upon these bodies every form of strain. We take no thought for the laws governing them, consequently they break—cease to be capable of service. (It has been estimated that two-thirds of our women are ill or ailing two-thirds of the time, and the other third all the time!) If women would give their bodies a little loving care and attention—not simply in the matter of eating and clothing (that is already overdone), but in the observance of natural laws—seek to understand them and develop them as their structure shows was the intent, the response in health and happiness would be incalculable.

Lack of time is usually pleaded for inattention to it when an argument is presented for body care. We have, however, time for everything else, while the instrument through which we do all these other things "goes a-begging." It is probably true that many people who take an interest in physical development are inclined to overdo it—or to devote more time than is absolutely necessary to gain the results desired (for it is a fascinating subject to those who care) and thus discourage those who are not enthusiasts. Really very little time is required to keep the body "in tune"—an hour a day at the most—a half hour when one has once gained control of it and developed muscles, lung capacity, and a free and equal nerve and blood circulation. (Ten minutes will bring great results.) This, surely, is little time when put against the hours worse than wasted in suffering physical pain, which as often comes from the lack of this development as from other causes, and which not only unfits one for the performance of present duties and pleasures, but at each recurrence weakens one's forces for the future. If each woman would, for a year only, give a half hour a day to scientific physical exercise (based upon psychology and physiology) the returns would be so great in increase of health and consequent increase of power to do her work in the world, she would never again neglect the simple means by which she had attained them.

Extreme mental, emotional and physical activity forces blood and energy to particular parts of the brain and body, thus disturbing the rhythms of circulation, digestion, etc. To know how to re-establish the normal rhythms of the body under these condi-

tions is of the utmost value as a health measure. It should be taught us in youth as one of the most important preparations for life.

An unhealthy body gives unhealthy mind pictures, however superior the spiritual or intellectual development may be, and an unhealthy, morbid or irritable mental state will produce unhealthy physical conditions. A pain in one small nerve will often make one's mental outlook lugubrious and cheerless; a hurt to one's self-love, or a disappointment, will so disturb the nervous system as to cause bodily pain—sometimes a "fit of sickness." Fear and anger will stop the processes of digestion, just as surely as food at an unseasonable hour, or an imperfect circulation from any physical cause.

Every feeling and every thought has a physical expression. If these thoughts and feelings are happy, optimistic, the blood is driven out to the muscles of expression; if gloomy, unhappy, pessimistic, the blood is driven back; a shock of grief or anger will produce the latter condition; joy or hope the former. In the optimistic state we have anabolism—a building up of the cells of the body; in the pessimistic, catabolism—a breaking down of the cells of the body and the brain. If one is happy and serene and hopeful and trustful, the lungs take long deep draughts of life-giving oxygen, the heart beats strongly and in perfect rhythm, giving brain and body power; but if one is nervous and anxious and suspicious and unhappy, the lungs demand but little air and are quick and uneven in action, and the heart's beat is uncertain and weak. With these two organs out of rhythm, all the others must necessarily be, thus depleting the powers of both mind and body. Therefore, it behooves us to practice self-control, control of feelings and thoughts, control of nerves and muscles.

Every desire and every impulse of the mind and will make an impression on the brain. Directed effort from such desire and impulse makes a track in the brain and establishes a habit corresponding to its kind, and this habit is strengthened according to its use, or as the effort is continued. One may establish the habit of living from principles as well as habits pertaining to the objective life; i. e., habits of sincerity, kindness, hopefulness,

cheerfulness, serenity, unselfishness, love, etc., as easily as the habit of eating at certain hours, going to bed at a given time, etc., etc.

It is just as easy, too, to get into habits of complaining, of criticising others unkindly, of finding fault with the weather, of selfishness, of self-righteousness, of doubt and cynicism and self-pity. We may almost, if not quite, do what we please with ourselves through habit. What the mind dwells upon becomes a habit; therefore, it lies with us to determine what our habits of thought, feeling and action shall be. One's habits express one's attitude toward life.


We hear a cry on every hand of "nerves!" "If only my nerves were stronger!" "Oh, if I had no nerves!" "I am so nervous!" etc., etc., etc., ad libitum. But nerves are what the race has been struggling to develop—to increase! The more nerve tracks and brain area awakened and nerve fibres thrown out, the richer and fuller and larger the life! It is not fewer nerves, but more control that is needed! Control of nerves—control of self! Control of self—control of nerves! Over these nerves comes knowledge of life! We need more knowledge—not less; more interests—not fewer; a wider horizon—not a narrower!

Woman needs to learn that one of the most direct ways for gaining poise is by using her brain. Thought strengthens her morally, mentally and physically. Not fancies, nor phantasies, but clear, purposeful, concise thinking. One of the greatest misapprehensions under which woman is apt to labor is that she may over-use herself; while the contrary is what she does. Her difficulty lies in the using of the same brain area, the same nerves and muscles constantly, thus wearing out those tracks, and in not knowing how to release them and use others. She should learn the value of "letting go" of a duty when it is performed, thus giving the used nerve centres an opportunity to rest and to fill with energy. She should also learn the value of concentration—of fixing her attention upon the thing being done. It is the living in three tenses, past, present and future, that dissipates her nerve force more than anything else. If she could realize that from

the past she gathered what there was for her as she went through and that the future will be determined by her present thought and action—NOW would be her watchword. In the complexities of our ever growing complex life there is necessity for outlining plans for the future, but they need not be lived until they arrive! All know the sense of power which comes from accomplishing a given task, whether it be within or without one's self; the conquering of a mental problem, a moral principle, or a physical condition. All know, too, the weariness resulting from failure to conquer. In one there is the dynamic power which comes from victory, and the results, the returns of force, are stored in brain, nerve cells and character. In the other one loses courage, or "heart," and not only is the character weakened, but the brain and nerve cells respond to the feeling in exhaustion. When living in thought all the things of the future, there is no return force, because they are not accomplished facts, and the nervous system is frayed and prostrated in exact ratio as the habit is indulged.

Woman is inclined, too, to make the outer, ephemeral things of life too important; to take too much account of small things, and thus loses not only their values as helps to a wider vision, but what is of infinitely more importance, the vital force which comes from living larger things, and which would give her easy mastery of all the lesser ones. Woman should use, not be used by, the objective life. She is a little too prone to let the smaller view obscure the larger. She should cultivate a sense of proportion—of relative values—to aid her in developing judgment.

Varied interests, and many of them, are good for her. An eminent psychologist has said that all men were idiots in varying degree, they used so small a portion of their brain area. It is the way in which we do NOT use the brain and nervous system that wears us out, arrests our development and unfits us, often early in life, for the real living of real things. Use of the brain in the right way prolongs life and keeps one interested and interesting to the end of it. No better illustration can be offered in support of this than that wonderful woman, Mrs. Julia Ward Howe, who, with her 86 years, keeps her vigorous mind and her warm human sympathies—a woman who has lived in His will.



The "Simple Life" is not that in which we narrow our interests, but it is that in which the soul adjusts itself rhythmically to every complexity, to all conditions, and keeps itself ever the master. She who lives the "simple soul-life" is grateful for every experience, every manifestation of life, and would make them more, not less—more, because they would bring more life! And every mother may be glad whose impulses and will are toward the waking of new and higher brain cortex in herself, for by this means she gives her unborn child more nerve fibres with which to fulfill life!

Another reason—most serious in its effect on human life—why some women fail to live their real-ideal selves, lies in their harboring of discordant thought; anxiety, fear, unkind criticism (spoken or unspoken), spite, malice, envy, jealousy, selfishness, hate, obstruct and distort the clear view of the soul, and will drain one finally of all energy—physical, mental and spiritual. There are no vital returns from discords. Again, some women do not meet life with courage, are too prone to "look for trouble," too prone to lean; nor are they joyous enough, cheerful enough. This last may be due to atavistic reasons, the remains in her nervous system of the struggle for physical life, but the love which Christ came to teach should be the dissipating force of those remains. Did we love enough we should have courage for anything and joy in everything!

How may woman acquire the conscious use of soul principles? She first must recognize them; then she must observe wherein she fails of love, of hope, of sincerity, of truth, of sympathy, or faith, or courage; analyze the qualities which she would embody, and manifest, and note their meaning in relation to her own life. Make a quiet hour or half hour or fifteen minutes each day for herself in which to meditate upon these principles and apply them in thought to her life, until they have made a habit track in her brain and become a natural law of her character and action. Let her meditate upon God and the divine within herself until she can realize in all times and in all places her oneness with the source of being, and does not have to move her body and mind away from the noise of the outer world to be conscious

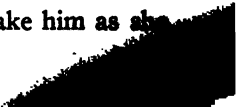
of Him, but is able to retire instantly into her Holy of Holies, when life brings her a difficult problem or holds a threatening hand, and from that vantage ground look out courageously, even smilingly, and patiently abide, knowing that nothing can disturb her soul.

"Yes," someone says, "it is so easy to say this when nothing goes wrong." For everyone something "goes wrong" from our human standpoint. No one is free. Life is with us to teach us how to go right through this wrongdoing, and she will not cease her lesson until we have learned it, and the faster we learn the sooner will "His kingdom come upon the earth."

Think what a joy and a glory life on earth would be if there could suddenly be put into each human consciousness a clear sense of God's Father-Motherhood, as a real presence—as the only real thing! But as this may not be, we must bring it by slow stages, and on the woman—the mother—rests the privilege and responsibility of its bringing. Rests upon her because she is the mother of men. The Madonna principle is the guiding principle of the world—the beacon light which every woman-soul must carry high.

Child study should have an important place in every young woman's education as a preparation for her life as woman, whether she be a mother in the specific sense or not. Such study will enable her to better understand herself, will help her to adjust her relations to others, will give her a wider horizon, deeper sympathies, more gentleness and toleration; in short, will be a potent factor in developing the real woman—which is the mother.

Of the profession of wifehood we take little account. Woman enters that sphere without other preparation than that she gets from the "domestic science" department of her college or club. This is important, as far as it goes, but "domestic science" in the real sense is something more than provision for physical care. "Domestic science" should mean the housekeeping of souls and minds, as well as bodies. There is no place where woman needs more to know how to understand and command herself than in this difficult profession; "difficult" because she has made it so. She is man's mother and may make him as she



will! That she has made him in such fashion as to make living with him difficult is her own fault; and though she may have done it unconsciously, her awakening to this consciousness puts the burden of responsibility on herself!

This, one may say, does not help the wife of to-day to better adjust her domestic conditions. True—in a sense; but if she try to live the real woman in her she will go a far way on the road toward such adjustment.

To summarize briefly the suggestions offered to woman as helps to the living of her real self:

To give such thought and care to the body as will keep that instrument of the soul and mind in health, that it may help, not hinder, the development of the individual who lives in it.

To dwell upon the ideal qualities and principles of mind and soul until those things which are opposed are eliminated, and until "habit tracks" are made for the things which one would manifest.

To have faith in God—a consciousness of His real presence. (Let this last be ever first, for by that do we grow strong in soul, mind and body—in mind and body as well as soul).

To keep the mind pure, free from discord, that one may come into rhythmic harmony with God. The channels of life, the brain and nervous system, must be freed from the tension of self-will if His will is to be done.

If woman has faith, love, hope, she will be sincere, truthful, sympathetic, joyous, serene, just. If she have an abiding consciousness of God, she will have strength and wisdom to meet life's requirements, and will leave a priceless inheritance to the men and women who come after her.

It resolves itself into great simplicity: Woman will be the wife, the mother, the friend, the adviser, the hope of the world, if she is real.

It is the being that makes the real woman—the doing follows in rhythmic procession.

AUTOBIOGRAPHIES OF CHILDHOOD, THEIR VALUE
AND WHAT WE MAY LEARN OF CHILD-LIFE
FROM THEM

MRS. HERMAN H. BIRNEY

"I am," said Robert Louis Stevenson, "one of the few people in the world who do not forget their own lives." To a few rare souls only do the emotions of childhood remain keen enough for analysis in after life. For most of us our childish days are wrapped in a sort of mist from which, now and then, a few vivid joys or sorrows emerge clearly.

Great biographies are extremely rare; great autobiographies rarer still. In order for a man to commit to print his own story of his life he must be either one who is conscious of the deep personal interest of his life, through the people he has known or the history of which he has been a part, or he must be, like Goethe, intensely interested in himself, in his own views and development, his own reactions on life.

In almost all biographies I love best the earlier chapters. Those usually all too brief and fragmentary record of the child's life. The light thrown on his life by heredity and early environment are of more vital interest than even the author's first poem, or the artist's first picture. I love to gather a bit here and there and thus form a sort of mosaic portrait of the woman into whose face the baby looked with that long first gaze which makes us realize that "Mother is a name for God on the lips of little children."

There is not a biography without some incident characteristic of the child's future development and history, whether it is Kingsley preaching his first sermon to his nurse, his brother and four nursery chairs, or the baby Thomas Carlyle who had never spoken a word until at the age of three, hearing a child crying, he turned to his mother and said with grown-up distinctness, "What ails wee Jack?"

Autobiography is certainly one of the sources of our knowledge of the mind of a child. Let us consider very briefly what

these sources are and some of the limitation of each:

First, we learn of children from direct observation. This is probably the most important source we have if the observation is intelligently made, and if the child does not find out that he is being observed. Its weakness is that in regard to children's actions it is always safer to put down facts than conclusions. We see that the child does thus and so, but it is not safe for us to argue as to the reason for his action. We must not read into his mind our own emotions and motives. Some circumstance which escaped our notice may have influenced him. The second source of knowledge of a child is the method, used so largely by educators and child students, of questioning children and formulating their answers. The results are rather meagre because children lack the power of self-analysis, and the frequent repetition of such questioning destroys a child's unconsciousness. He tries to find out what you want him to say and say it. It is difficult to make such investigations sincere in schools because the children are not isolated.

The third source of knowledge of childhood is our own recollections of our own lives, and the recollections of other adults, among which we must consider as very important those written records which we have in the form of autobiographies. The weakness of all of these recollections is that we have no perspective on our own lives; we look at them always from the inside, and, secondly, these childish emotions are seen through the alembic of years. Sorrows keen in early childhood have become part of the character, for good or ill, and have become absorbed in the tissue of life. We cannot give them their true proportion in the child's mind. Yet it seems, in spite of these considerations, that such autobiographical records have a real and permanent value. I should wish that what we have were more complete and that they reflected other phases of child-life; but we can only use such records as we have.

I opened my paper by quoting Stevenson's very just estimate of himself and his recollection of his own life. He wrote no formal autobiography, but his "Child's Garden of Verse, Juvenilia and Memories and Portraits," taken together form a wonderful

picture of the mind and the life of a child. In them he has embalmed for us the pleasures, the games, the playmates, the thoughts and feelings of a very real and human boy. Suffering greatly, deprived of many of the occupations and amusements of normal childhood, it is yet a happy record, a vivid imagination, a great capacity for subjective pleasure, sympathetic parents and a most patient child-loving nurse seem to have given him more than the usual measure of childish happiness. His little soldiers with whom he plays, all the great battles of which he has ever heard, the wonders of the "Land of Counterpane," the bivouac behind the sofa!

"There in the night, where none can spy,
All in my hunter's camp I lie
And play at books that I have read,
Till it is time to go to bed."

He finds consolation for many deprivations with these, with Block City and Looking Glass River and with the box of paints celebrated in "A Penny Plain and Two-pence Colored." With crimson lake, hark to the sound of it; crimson lake! The horns of elfland are not richer on the ear—with crimson lake and Prussian blue a certain purple is to be compounded which for cloaks, especially, Titian, could not equal. Even in childhood the artist in words reveled in his materials.

So imaginative a temperament could not escape terrors as keen as his joys. This most sympathetic nurse was a true Scotch-woman in religion, and Stevenson cried himself to sleep at night, sometimes for fear of the dark superstitions of her teaching. Yet "Cummie" was naturally of a poetic, romantic disposition and filled her young charge with Covenanting and Border Tales. The last time Stevenson was ever with her he said: "Yes, Cummie, it was you gave me my passion for the drama." "Me, Master Lou, when I was never in a playhouse in my life." "Ay, woman," he replied, "but it was the grand dramatic way ye had of reciting the hymns."

No incident that I ever read gives so true an insight into romantic, adventure-loving, foolish, lovable, adolescent boyhood as Stevenson's defense of Romance, "The Lantern Bearers."

"Toward the end of September, when the nights were black, we boys would sally forth from our respective villas each equipped with a tin bull's-eye lantern. We wore them buckled to our waists upon a cricket belt, and over them, such was the vigor of the game, a buttoned top coat. They smelled noisemely of blistered tin, they never burned aright, though they would always burn our fingers. Their use was naught, the pleasure of them merely fanciful, and yet a boy with a bull's-eye under his top coat asked for nothing more. When two of these asses met there would be an anxious: 'Have you got your lantern?' and a gratified 'Yes.' But the pleasure was not in that shibboleth . . . it was to walk by yourself in the black night, not a ray escaping . . . and all the while, deep down in your fool's heart to know you had a bull's-eye at your belt, and to exult and sing over the knowledge."

I have dwelt at some length upon the bright picture of this happy childhood because such pictures are all too rare. Do the happy children, like the cynical Frenchman's dictum about the happy women, have no histories? Does the corroding acid of sorrow bite deeper into the sensitive plate of memory than do pleasure or joy? It would seem so, for in almost all autobiography which enters with any detail into the emotions of early childhood there is a record of unhappiness, a sense of wrong or pain, or else the placid memory of uneventful days and nights was blotted out by the poignant anguish of some dark moment into which the power of suffering of half a lifetime seemed to be concentrated. Take so peaceful a child history as that of Pierre Loti: "It is strange," he says, in his most interesting "Story of a Child," "that my tenderly guarded infancy should have been so full of sad emotions and morbid reflections." These, like Stevenson's, seem largely subjective and many of them the result of mistaken religious teaching. He says for years the parable of the ten virgins haunted him, and the thought of an eternity, whose doom was "shut out," caused nights of terror.

Naturally a child of high spirits and strong vitality, he was forced to lead a colorless, monotonous life, was too much indulged and had no healthy contact with the world. "Since I have come to man's estate," he writes, "I no longer suffer from anguish that

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has no known cause, doubly hard to endure because mysterious. I no longer feel as if my feet are treading unfathomable depths, in search of a firm bottom. No, such emotions belonged peculiarly to my childhood, and this book could properly bear the title, 'A Journal of My Extreme and Inexplicable Sorrows and Some of the Boyish Pranks by which I Diverted My Mind from Them.'"

A very different picture, and yet with points of likeness, Ruskin gives us in his "Praetinta." Hastily done, and a meagre record of his later development and real life history, this fragment of autobiography gives us a fairly complete and adequate picture of Ruskin's childhood. Instead of being overindulged, as is frequently the case with the modern child, he was promptly whipped if he stumbled in going upstairs, cried or made himself in any way troublesome. Luxuries of any kind were prohibited, and by three years of age he had learned to control himself so absolutely that the artist said it was a pleasure to paint his portrait. At the same age he had learned to read from the Bible one chapter every day and three on Sunday straight through from Genesis to Revelations, hard words, genealogy and all, and though this formed his English style and gave us our greatest nineteenth-century prose master it does not seem to have had the happiest effect on Ruskin's religious feeling, as we shall note later. Not an imaginative child, he suffered under this cold and colorless regime less than a child of more intense vitality would have done. He seems to have been singularly free from introspective analysis as a child, but in after years he was able to sum up with wonderful correctness the strong points and the weaknesses of his early training. Among the blessings he counts peace, obedience and faith (i. e., confidence in his father, mother and friends), the habit of fixed attentions, due to his simple life, with few books and fewer toys and a perfection of palate in later life, due, he thinks, to the prohibition of delicacies in childhood. He next sums up the more dominant calamities: "First I had nothing to love; my parents were in a sort visible powers of nature to me, no more loved than the sun and moon. Still less did I love God, not that I had any quarrel with Him or fear of Him, but simply found what people had told me was His book not entertaining, and what people

had told me was His service disagreeable. I had no companions to quarrel with, nobody to assist and nobody to thank. Not a servant was ever allowed to do anything for me but what it was their duty to do, and why should I have been grateful to the cook for cooking or to the gardener for gardening, when the one dared not give me a baked potato without asking leave and the others would not leave my ants' nests alone because they made the paths untidy?" The evil consequence of this repression was not, he says, that he grew up selfish, but that when affection came it came with violence unmanageable by the youth who had had nothing before to manage. The chief calamity, he thinks, was that he had nothing to endure in childhood. "My strength was never exercised, my patience never tried and my courage never fortified. Lastly, my judgment of right and wrong and powers of independent actions were left entirely undeveloped, because the bridle and blinkers were never taken off me. My education as a whole left my character cramped but not disciplined and (suggestive words) only by protection innocent, instead of by practice virtuous?"

Can we not trace Ruskin's self-centred life, what is often called his lack of virility, his not unsocial but non-social nature, his inability to make his personal life of the affections a happy one? Can we not trace all these to the repressed childhood without the adjustment to other lives which companionship gives, with no one to love or reverence or be grateful to?

One of the darkest pictures of childhood is that given in the autobiography written by that strange Russian genius, Sinya Kovalevsky. Hearing her nurse tell frequently of her parents' great disappointment at her birth—a second daughter instead of the ardently wished-for son—she became early possessed with the idea that she was disliked. This gave her a shy self-contained and sometimes sulky manner, which would cause her mother to call her a savage and send her from the room. Her father seems to have been very fond of her, but he was little at home and, except when his children were ill, he never allowed himself the slightest caress. His natural tenderness, realized in later years, was never allowed to show itself in voice or manner, sticking to his rule that a man in his family or on his estate must be severe. She draws a

pathetic picture of her admiration for her beautiful mother, and of how she would slip down from the schoolroom to watch her at the piano in the evening, determined to go in and cover the pretty hands with kisses and thus show her love; but when her mother makes no advance and apparently does not notice the wistful little figure on the stairs a bitter, jealous feeling rises chilling all the warmth within her. Her later life was wrecked in all that makes the deeper happiness of a woman by her inability to love and trust. It is a sad picture of a **strong** individuality, whose emotional nature, without natural outlet in childhood, grew morbid, whose affections, undisciplined in the formative years of life, were a source of sorrow, rather than of joy, in spite of what her best friend calls "her perfect craving for tenderness and intimate friendship."

According to autobiographical records children seem to suffer most from lack of tenderness and sympathy. The memories of Madame Roland, and Margaret Deland's "Story of Child," give evidence of this; but the fullest record is in the saddest autobiography I know—that of John Stuart Mill. Like Richard Feverel, he was brought up by a system—an iron-clad system—which considered the development of the intellect alone, leaving no place for the heart and soul. His father devoted himself to his son's education and the ground he covered in his early years is inconceivable by present-day standards. At the age of three he began to learn Greek, and at the age of twelve had learned as much Latin and more Greek than is required by any college graduate of to-day. His walks—with his father—were given up to his examination in logic or history. "I was never a boy," he tells us sadly. Speaking of his father, he says: "The element which was chiefly lacking in his moral relation with his children was that of tenderness. I do not believe that this deficiency lay in his own nature, but that he resembled most Englishmen in being ashamed of the signs of feeling and by the absence of demonstration starving the feelings themselves. For passionate emotion of all sorts my father had the greatest contempt. The intense was with him a by-word of scornful disapprobation."

In later years Mill turned to the study of poetry with diffi-

culty, but with love; but the poet that lay deep in his own nature was never summoned to life until he met the woman who became his wife. She unlocked the hidden tenderness of his nature, and it was to her memory that he dedicated his essay on Liberty—"to the friends and wife whose exalted sense of truth and right was my strongest incitement and whose approbation was my chief reward." Not even his father's system had crushed all the tenderness from that nature.

Ibsen has written a brief sketch of his childhood for Jaeger's biography. He tells us that he was born at Ikein, on a square facing the gloomy church with its great tower, haunted, according to the townfolks' tale, by a poodle with fiery eyes. Once the watchman saw this apparition and fell out of the tower window and was killed. This was long before Ibsen's day, but so strongly was the incident impressed upon his mind by many repetitions that he daily expected to see a dead body beside the church steps. Next to his home was the prison, with the pillory and stocks in front, and on the other side the madhouse. From the distance came at short intervals a long wail as of a woman in agony. It was the sound of the saws down by the falls, whose tearing through the wood was the chief industry in the little town. This sound was one of terror to him, and he always recalled it in after years when he read of the guillotine. These gloomy surroundings, and the cold and repressed atmosphere in his home, gave us the genius whose sombre pessimism chills and terrifies us, while its insight and fearlessness rouses our intellectual admiration.

The point in Goethe's autobiography which most impresses us (and the record of his early years is rather meagre) is the freedom with which he was left to develop according to his own will. Part of the necessary discipline of character was probably thus lost, but this undoubtedly accounts for the highly individualized nature and explains, in part, how self-development, the power of human will, became the ruling spirit of Goethe's life and of his literary work.

There are some novels which have been accepted as in all essentials autobiographical. We all like to identify David Copperfield with Dickens, Maggie Tulliver with George Eliot. We are

certain that Balzac in portraying both Louis Lambert and Felix de Vandenesse pictured his own unloved childhood. Balzac dips his pen in gall when he writes of the sensitive, loving, imaginative boy compelled to spend his childhood in a third-rate boarding school, with sordid surroundings and insufficient food, without congenial companionship and family affection. It has been said that Dickens never forgave his father for the sorrows of his early years. However that may be, he did not let them ruin or darken his own life, but transmitted them into an effort to give other children their birthright of happiness. His own sorrows made him the children's knight. "We reap what we sow" is true inexorably, but God is more pitiful than man and always there are harvests beyond our sowing.

In our autobiographical study, as in all our dealing with childhood, we must remember that the child's life has no perspective. He stands in the present and his world is bounded by it. He has neither the memory of the outlived sorrow nor the poignant touch of unforgotten joy to soften his grief, nor is his pleasure darkened by any shadow of foreboding. He sees only one bit of time—the present; one point in space—himself. Thus it is that children suffer acutely and, we are wont to say, forget easily. Is it possible that we have exaggerated this ability to forget, when we see how many children's troubles are vivid in adult remembrance. We have talked much also of the discipline of sorrow and disappointment, but is there not discipline in joy as well as in sorrow? Among the children whose lives we have hastily viewed as told in first-hand records, Stevenson alone seems to have had a happy childhood—had it in spite of illness and deprivation of many of childhood's natural activities. He was not thereby enervated for the battle of life. He seems, on the contrary, to have laid up a store of courage, faith and happiness which never failed him in a life of pain. His message is always a positively helpful one. He asks forgiveness if he has "faltered in his great task of happiness."

We cannot save our children from the discipline of pain and disappointment. They come in every life; we can only make the unnecessary disappointments few and let life's discipline be as

gradual as possible, believing that happy childhood builds up the best, most healthy type of humanity—the characters which are great by affirmation rather than negation.

In his introduction to Miss Smith's translation of Pierre Loti's "Story of a Child," Edward Howard Griggs says that each autobiography of childhood which we read and understand opens up to us another window in the child's soul. Let us not neglect, then, the important means of knowledge of childhood, remembering that we need all such windows we can get if we are to know and understand and help our children as we should.

Tuesday, March 14, 8 P. M.,

THE MENACE OF MORMONISM.

The President. We are to consider to-night a subject which to all women—and to all men, too—who know the real truth concerning it is one of the gravest subjects before the nation to-day. I shall say little to you about it myself, because those who know so much about it are here to tell you; but I do want to tell you, first, all that you owe to the man who is going to speak to you to-night. When men come home from battle who have won victories in war, and are received with applause and gratitude by the people of their country, it may be that we owe them much; but when a man stands in his place and fights for the purity of the home and for opportunities for the children to develop as they should, when he tries to protect the homes of this nation at the sacrifice of his own political ambitions, I say the nation owes such a man as that quite as much as it owes the men that lead in the battles that we have to save our country.

We have enlisted a million and a half women now in this fight, and it is a fight as long as life lasts with the women who

are in it (Applause); because it is for the protection of womanhood, for the protection of the children and for the protection of our sons and our daughters and our husbands, too; because what degrades womanhood degrades manhood, too. We stand together, we fall together. Some of the knowledge that has come to me would make your hearts ache. If I could tell you the letters that I have received from the men and from the women out there, and how they are looking to us to help them to save their homes, for they are powerless unless you in the East will help them.

So they appeal to the Mothers' Congress—the organization that stands for the home and for the children; they naturally turn to us and then the Mothers' Congress turns to the man who for twenty-five years has been making this fight to free our country from this evil, and the Mothers' Congress did not turn to Senator Dubois in vain. (Applause). I want to say that you owe something to some of our other Senators, too. I want to say that we have found that there are men in the Senate that place principle higher than they do party, and that they will help the women in what they are trying to do. When the National Congress of Mothers issued the call in December, 1903, asking all women's organizations to send representatives to meet us in Washington to take action against the retention of the Mormon Apostle Reed Smoot in the United States Senate, about one hundred and fifty women came at one week's notice. They formed the National League of Women's Organizations, whose purpose is "to protect the country against the polygamous teachings and practices of the Mormon hierarchy," and the president of the National Congress of mothers was chosen as chairman of the executive committee of the National League. Counsel was retained to prosecute the investigation. That is history now, for the world knows what iniquity was revealed in the investigation before the Committee on Privileges and Elections. We had all the newspapers of the country opposed to us then; we had no friends; we had nineteen men in Salt Lake City who dared sign this protest to the Senate of the United States, and I want to say for those nineteen men that in time to come I think they will be looked upon

as brave men as the signers of the Declaration of Independence. (Applause.) You don't know what it cost them; it cost them a great deal in business and in social ostracism and things of that sort that make life dear. Then last fall, when things had gotten to the pass where even the men themselves could not stand it, the American party was organized in Utah and the Salt Lake Tribune, with Senator Kearns at its head, pledged its support to this party. That Salt Lake Tribune has been doing grand work this winter, and the newspapers of the whole country are with us now. The feeling of the country is with us, and the Senate of the United States must listen, and it will listen to the womanhood and the manhood of the nation. (Applause.)

Now you are to listen to Senator Dubois, a man who knows this subject, because he lives in that country and has been in it for twenty-five years. I am very proud and glad to introduce to the Mothers' Congress Senator Dubois, of Idaho. (Applause).

THE PURITY OF THE HOME.

HON. FRED. T. DUBOIS,
U. S. Senator, Idaho.

Mrs. President and Honored Mothers

It is a little confusing to attempt a speech after such an introduction as the president of this great organization has given me; but I esteem it such a high honor to have been invited to address your organization, which represents so much for the uplifting of mankind, that I only regret that I will not be able to depict to you conditions as they are in that country with such accuracy that you would know them as I do.

Your work begins at the home; and, as the home surroundings and influences and teachings are good and noble, so will noble men and women carry on the duties which must be well

and morally performed, if our institutions are to last and our civilization become better.

I am pleased also that you have selected for me the subject of Mormonism. Mormonism to-day is a decided, if not the greatest, single menace which confronts us as a people. It is not a new subject, because for more than fifty years various States of the Union, and the United States itself, have been trying to settle it and to bring the adherents of this faith into agreement and concord with our laws and our civilization.

In the thirties the Mormons left Ohio to escape prosecution, and went to Missouri. There they became engaged in various conflicts with the communities surrounding them; and finally, after openly proclaiming that they were superior to the laws of the State, were driven out and settled in Nauvoo, on the banks of the Mississippi River, in the State of Illinois.

Governor Ford, who was Governor of the State of Illinois in 1841, in his most admirable history of that State details the conflict which the Mormons had with the authorities there, which ended finally in the death of their president, Joseph Smith, and his brother, Hyrum, at the hands of a mob, and the driving of their followers out of the State. Governor Ford relates that in Missouri the Mormons were all Democrats; but, when they had been driven out of this Democratic State they appealed to Mr. Van Buren, the Democratic President of the United States, for relief against Missourians. He refused to recommend any action of this sort for want of constitutional power in the United States Government to coerce a sovereign State in the execution of its domestic policy. The United States Senator and a member of the House of Representatives in Congress from Illinois, both Whigs, undertook their cause and introduced and countenanced their memorials against Missouri; so that when the Mormons came to the State of Illinois they attached themselves to the Whig party, and in the first election after their arrival they voted unanimously for the Whig candidate for President, Congress and local officers. Their numbers were constantly augmented by new converts, and both the Whig and Democratic parties vied for their political support. The entire recital by Governor Ford shows that the Mor-

mons of those early days are the Mormons of to-day. Their misdeeds became so great that finally, as I have said, all parties united against them, the mob killed their prophet and they were driven across the Missouri River, where they established a rendezvous, and from there emigrated with all their followers to Utah. From the day they landed in Utah until the present time, with but very slight interruption, there has been constant trouble between them and the Government of the United States.

There are numerous causes for this perpetual conflict. The organization seeks and demands the right to dominate political affairs, and contends that its government is superior to the Government of the United States, and that the first and highest allegiance of its followers is due to the Mormon Church in political and all other matters affecting the life of the individual.

Polygamy was practiced by Joseph Smith as early as 1841 as a command from God, and it has been practiced from that day to this in defiance of all law. The United States has enacted many laws for the suppression of polygamy, commencing more than forty years ago. The Mormons paid no attention to them, and the laws were not enforced until after the enactment of the Edmunds law in 1882, which provided penalties for polygamy and unlawful cohabitation. Prosecutions were carried on by the United States authorities. This did not seem to have any effect upon them. Apparently they became more fanatical; but shortly afterward there was another enactment of Congress which took away all of their property and put it into the hands of a receiver, who represented the United States. This even did not seem to lessen the intensity of their allegiance to their own government nor the stubbornness of their defiance of the laws of the United States. I was in Idaho at this time and had much to do with the enforcement of the Edmunds law of 1882. Polygamy in Idaho then, as in Utah, was openly practiced and boasted of, and at the same time the leaders of the Church exercised absolute control, politically, over their followers. The people of Idaho became so thoroughly aroused, in those territorial days, that in 1884 they enacted what is known as the Idaho test oath, by the provisions of which every one who belonged to an organization or contrib-

uted to the support of an organization which taught or practiced polygamy, or which put the ecclesiastical above the civil law was deprived of the right to vote or to hold office. While there were many thousands of Mormons in Idaho then, there was not one of them who would subscribe to that test oath, and in consequence they were all disfranchised. Congress threatened to pass a similar test oath for the Territory of Utah. No one who was not engaged in that fierce conflict in Utah and Idaho, some twenty years ago, can comprehend how bitter the fight was, the Mormons contending for what they believed to be a religious tenet, while we were contending for the purity of the home, and when an American citizen is thoroughly aroused over a subject which strikes at the foundation of all society, when the sanctity of home life is invaded, he will fight as he will for no other cause. The Mormons and Gentiles stood arrayed against each other in solid phalanx. They had no business relations, they did not even speak to one another. The Mormons were hard pressed on every side. Their property had been taken away from them, hundreds and thousands were being thrown into prison, they had been disfranchised in one territory and were threatened with disfranchisement everywhere. The pressure from without was tremendous. There was also a pressure from within. The younger Mormons, those who were not in polygamy, insisted that the leaders should yield obedience to the laws of the land and to the United States Government. They pointed out that the conflict was unequal and that nothing could be looked for by the leaders of the Mormon Church except annihilation if they persisted.

So that finally, on September 25, 1890, Wilford Woodruff, the then president of the Mormon Church, issued a manifesto to his people and to the world, that hereafter polygamous living would cease, and that the Church hierarchy would no longer dictate in political affairs, but would allow each member of the Church to exercise his own political judgment. No one except those who lived in that section of our common country in those days can begin to comprehend the sigh of relief which went up when that manifesto was issued. We all said: "The end is come. Hereafter there will be no more polygamous living—there will be

no more Church dictation in political affairs. We will live together as friends and neighbors, and together as true American citizens we will build up these grand young Commonwealths and make them a source of pride and strength to our glorious country."

The Mormon people in their semi-annual conference immediately following this manifesto, where ten thousand of them were gathered, with uplifted hands sustained and approved this manifesto, which had come to their president as a direct revelation from God. And in their next semi-annual conference they again with uplifted hands sustained and approved it.

About this time also pleas for amnesty were sent, the one following the other in due process of time, by the leaders of this organization to two Presidents of the United States—Benjamin Harrison and Grover Cleveland.

These pleas for amnesty were signed by the authorities of the Mormon Church, which consists of the first president—that is, the president of the Church—and his two counsellors, the twelve apostles, and a few others. The real authority of the Mormon Church, however, is the first presidency and the twelve apostles. In these pleas for amnesty which these authorities of the Church signed they again pledged the people of the United States, through the President of the United States, that polygamous living and Church dictation in political affairs should cease forever. We were all glad to believe them sincere. The first two presidents were told by us who lived among them, and who had fought them so bitterly, that they were sincere, that the authorities of the Church and the masses of the people had solemnly given their assurance and that hereafter there would be peace and quiet, that polygamy was ended, that this organization had given up its idea of controlling the Government in political affairs.

Gentiles and Mormons alike in Utah, with a few rare exceptions, then pressed for Statehood for Utah, and Statehood was granted in 1896, with a full assurance that there should be no more dictation by the hierarchy of this Church in political affairs and that polygamous living would soon be nothing except a

hideous remembrance. Between the issuance of the manifesto in 1890 and the securing of Statehood in 1896, everything was quiet and peaceful in Utah and in Idaho. There was no attempt at Church dictation in politics, and apparently there were none living in polygamy, and this continued for two or three years after the admission of Utah as a State; and during this era of good feeling the Church property was restored to the Mormons in Utah, the laws putting the test oath into effect in Idaho, which disfranchised them, were repealed, and all the laws of the statute books of Idaho which could reach them for their polygamous living were also repealed.

When this had been accomplished the Mormon Hierarchy began to reassert itself and to show that it had not changed. The conflict is now on again between this organization and the United States. The immediate cause for the present contention, which has resulted in the awful disclosures which have shocked the American people in regard to the methods and practices of these high officials was the election of an apostle of this Church to the Senate of the United States. The protest was made by citizens of Utah against his being allowed to retain his seat, and numerous reasons were assigned. The Committee on Privileges and Elections of the United States Senate commenced an investigation. Joseph F. Smith, the president of the Mormon Church, and one of those who signed the plea for amnesty, solemnly pledging himself and his people that Church dictation in politics should cease and that the polygamous relations should cease, testified before this Committee that he had five wives and forty-two children, and that children had been born to him by each of these wives, to the number of eleven since the issuance of the manifesto, which manifesto was accepted by the Mormon Church as a revelation from God that polygamous living should cease. He also testified under oath before this Committee that Reed Smoot, the apostle, had to secure his consent before he could become a candidate for the Senate of the United States.

Apostle Lyman, the head of the quorum of apostles, who will succeed President Smith, if he outlives him, and who also signed this plea for amnesty, testified that he was living in the polyg-

amous relation; and both of them, in answer to the direct question whether they were not living in violation of the laws of God as well as man, replied that they were, and in substance asked what the Government was going to do about it.

They said in substance: Utah is a sovereign State. We control the officers; we make and unmake them; the people uphold and sustain us in our practices and assumptions, and it is none of your or anybody else's business what we do.

The president of the Mormon Church, and more than one-half of the apostles, are openly living in polygamy to-day, and the testimony taken before the Committee shows that several of the apostles have entered into polygamous marriages since the issuance of the manifesto. It is known that new polygamous marriages are being constantly entered into.

The political strength of this organization has vastly increased, until now, in addition to absolutely controlling Utah, they hold the balance of power in Idaho and Wyoming, and are spreading over and threatening Oregon and Nevada, and have a following of no inconsiderable importance in other Western States. Their great aim is political power, so as to protect them in their polygamous practices. It is impossible now to elect a Senator from Utah, Idaho or Wyoming who will openly oppose the methods or practices of the governing power of the Mormon Church. I do not mean to be understood by this statement that the Mormon Hierarchy is strong enough to select the Senators in Idaho and Wyoming; but I do say that they are sufficiently powerful to defeat anyone for the United States Senate in either of those States if they desire to, and I will say, in addition, that they have a disposition and will exercise the power to defeat anyone in either Idaho or Wyoming for the United States Senate, for Congress or for Governor who will oppose them in the exercise of their political power or who will undertake to punish them for their polygamous practices. Notwithstanding the testimony which Joseph F. Smith gave before the Senate Committee, no one has the temerity in Utah to undertake to prosecute him, and it is utterly impossible to enforce the laws of Utah against him. In Idaho the condition is the same—the head of the Mormon

Church there, President William Budge, testified before the Senate Committee that he was living with three wives, and that they had borne him children since the manifesto; yet the Idaho Legislature which has just adjourned, could not put on our statute books laws under which President Budge or any other polygamist or person living in polygamous relations can be convicted and punished. The Idaho Legislature began its session by electing a Mormon as Speaker. An attempt was made to pass effective laws, but failed.

The political power in this Church is becoming so great that it is not confined to our Western States where they live, but I fear it is becoming the object of solicitude to the great national parties. The Mormons voted the Republican ticket at the last election. They are selecting Republican Senators and Congressmen wherever they can. During Mr. Cleveland's administration they were all Democrats; and if a Democratic President should be elected in four years from now they would turn again to the Democratic party. I wish to give my solemn warning to the Republicans that they should not be misled into thinking they have allies in the Mormon Hierarchy. The Mormon Hierarchy hopes to have an ally in the Republican party. It would please them equally to have the Democratic party as their ally and to give the Democratic party their support, if the Democratic party were in power. With the power of this organization spreading so rapidly over the entire Western country, carrying with it everywhere the poison of polygamy, our only hope is in the good women of the United States. Our own home people do not condone these offenses. They resent this blot and stain as much as you do; yet, through the tremendous power, commercially and politically, of this hierarchy, it is able to make its alliance with the politicians so strong and so subtly, and so many personal interests enter into the equation, that they seem to be helpless.

We must and do appeal to you. Had it not been for the tremendous, unceasing, persistent efforts of your own magnificent organization under the splendid leadership of your untiring and determined president, Mrs. Frederic Schoff, Mrs. Darwin R. James, Mrs. Margaret Dye Ellis and Mrs. Teunis S. Hamlin

and the exalted ideals of American motherhood and womanhood everywhere, there would not even have been an investigation of the title of Apostle Smoot to a seat as a Senator of the United States, and the horrifying facts in relation to this organization would not have been made known to the people of the country. You do not appeal to Congress and petition them for the passage or defeat of this or that tariff law; you do not interfere with Congress in regard to the annexation of foreign countries; you do not bother them about the currency or other material questions. You have a right to appeal to them, however, and to petition them in regard to questions which affect the home life. It is your duty and it is your province. Your instincts are unerring in these matters, for your whole life is wrapped up and centered in your home. It must be kept pure and sanctified. There should be no toleration of the present teachings and practices of this Mormon Hierarchy. Think of it for a moment. These fifteen men at the head of this great organization claim it as a divine right to absolutely control their followers in all things temporal and spiritual. More than one-half of these fifteen are living in open polygamy, are standing forth in plain relief, without fear and without shame, in open defiance of the laws of the land and posing as worthy examples to their people. They control the public schools of Utah almost entirely, and the public schools in a large part of Idaho and Wyoming, and are teaching their doctrines in the public schools and holding up to the children, Gentile as well as Mormon, the polygamists who have passed away and the polygamists who are living, as models for their imitation.

The President: Mrs. Ellis has been chairman of the Legislative Committee of the Women's Christian Temperance Union in Washington for nine years, watching, in the interests of the home and of the women and of the children of this nation, the legislation that has been enacted here in this country; and so you may see that she has been guarding our homes. It gives me a great deal of pleasure to welcome Mrs. Ellis to our platform and to have her speak to us to-night. (Applause.)

IN DEFENSE OF HOME AND COUNTRY.

MRS. MARGARET DYE ELLIS,

Newark, N. J.

Women are born patriots; the boy may carry the gun, but the girl will carry the flag. The lessons of patriotism taught at the mother's knee have helped make this country what it is to-day, one of the foremost nations of the earth; and whatsoever it may be that hinders or harms or blots or blurs the fair face of this nation is an enemy and shall be destroyed and driven out.

We have listened to our honored Senator, and I wish I might, in some simple way, dear women, give you some conception of what it means to woman to have a man on a committee such as this committee has been, that we know is in the heartiest sympathy with woman. (Applause.) I wish I could give you some idea of what a comfort it has been to me, who sat there day after day and listened to that testimony which made my soul sick; but because I represent you women—because I was here in the interests of the home, how many times I have said this past winter: "God bless Senator Dubois for the place he is filling." (Applause.) We can never repay him, for it means something to take a stand as he has taken it, and we women owe this man a debt of gratitude that we never can repay. And as I sat there and heard these men testify, from Joseph

F. Smith down to the humblest follower of the Mormon Hierarchy, heard them gloat over their lawlessness, do you know the thought that was uppermost in my mind was this: How in the name of mercy could such a system as this be conceived and born and grow to such stupendous proportions as this has on American soil and under our American flag?

There is not a country under the stars that treats its women as our American men treat us (Applause), and how this thing has taken root in American soil, with American manhood looking on! Have they been asleep or blind? Well, we women can wake men up. (Applause and Laughter.) We have been at it, some of us, a good many years, and we have had a hard time, but we waked them up, didn't we? And by the help of God there shall come a day of deliverance; for never while manhood is what manhood is will we fold our hands—can we fold our hands and say: "It is nothing to me"—fold our arms and pass by on the other side, since we have heard what Senator Dubois has told us to-night.

Imagine how this system warps and dwarfs and destroys a woman's nature, that a mother and two daughters marry the same man, and that man an authority in the Church, as one of the witnesses testified! Imagine sisters marrying one man—not forty years ago, but now!

Now then, one woman talked at home about this. Her boy became troubled with his lungs and the doctor said: "Send him to Arizona and put him on a horse and let him ride." He did so. He went down to Arizona, and there were no hotels, and so he stopped at the farmhouses or the ranches; and there was one thrifty, nice little house, with young people there. They bade him welcome. He stayed over night, and the next day they were very free to tell him they were Mormons. The wife was a woman of perhaps twenty-three. She had a sister visiting her, a girl of eighteen, and the young man invited the girl to go out and take a walk. So they took a walk; they sat down by a stream and they talked, and he said: "Are you a Mormon?" "Oh, yes," she was a Mormon.

After awhile it came time for him to take up his journey and go on. Just before he went the wife said to him: It is too

bad that you don't stay a couple of weeks, that you might be here at the wedding." "Wedding? Who is to be married?" "Why, my sister; didn't you know?" "Why, no. Whom is she to marry?" "Why, she is going to marry my husband." Do you know what it means? It meant that wife was so dwarfed, her sense of womanliness so destroyed, that she would see her own sister become the mistress of her husband; and that was last year—not forty years ago, and that thing is going on over the West just as I showed you on that map, where the devil-fish has gone.

When I sat last year and heard Reed Smoot take this oath—listen! And Senator Dubois had to take it, too: We have no contention with Reed Smoot the man (he is a very good sort of man); but as an apostle of the Mormon Church he cannot be Senator of the United States and women keep quiet (Applause); because in this highest legislative body of this nation these men do not represent alone the State from which they come, but they represent this great United States, with its eighty-five millions of people; and we women say that a man who connives at, who advocates, who protects lawlessness, a man who by his vote within the last six months voted to place a noted polygamist in the apostle's place, that man cannot, and shall not, make laws over good women. (Applause.) Here is the oath. Listen to the oath: "I do solemnly swear that I will support and defend the Constitution of the United States against all enemies, foreign or domestic; that I will bear true faith and allegiance to the same; that I take this obligation freely, without mental reservation or purpose of evasion, and that I will faithfully discharge the duties of the office into which I am about to enter. So help me God."

When we know the obligations of that hierarchy mean a government within a government, we know there must have been a mental reservation when that oath was taken. It is late and you are tired, but I am going to tell you about Cora Birdsall. She is a Mormon, a woman out there in Utah that took up a quarter section of land—160 acres—and improved it; and after a time a man came along—another Mormon—and claimed 60 acres of Cora's land. She protested against this injustice. The case

was taken to the Bishops' Court (one of the courts of the church) and the case was decided against her. She protested; she appealed to the First Presidency, asking him if she might not take it to the civil courts. And listen to his answer: "In all these matters it is expected that members of the Church shall follow the direction of the Church governing them, in the order provided by the Lord." The civil court was not allowed; the case was taken from one court to another, and in every instance decided against Cora, until it went to the highest tribunal of the Church, and that was the First Presidency, who, of course, decided against her, and very soon after she received a letter from the authorities saying she was excommunicated.


She was so frightfully upset and annoyed and frightened by this (for that meant eternal damnation) that she became demented; and her poor old mother in self-pity appealed to the authorities of this great Church that something might be done to mitigate the sufferings of Cora. This is the answer to her letter. (These letters were read on the witness stand): "While we regret very much the condition Cora is in, surely some evil power is leading her on to her destruction. If she wants relief from her present situation she can obtain it by complying with President Joseph F. Smith's decision, and she will continue to be in distress and misery until she does comply. President Smith is the mouthpiece of God, and if she does not comply I fear for her happiness here and hereafter."

That was not forty years ago—it was six months ago. Do you wonder that they made out a deed for the man, that the ban of excommunication might be lifted from that poor demented girl? That thing is going on all the time. When they were voting for Statehood the other day up in the Senate, when they were discussing the merging of Arizona and New Mexico into one State, Senator Burrows, chairman of this committee, rose and said: "It has been my misfortune to be the chairman of a committee before whom testimony has been taken which shows most conclusively that Arizona and New Mexico are not ready for Statehood, for they are the breeding places of polygamy." (Applause.) Senator Dubois followed, and Senator McComas,

of Maryland, both speaking in the same strain.

Just one other word of warning—it is the public schools. Do you know what our public school system is? You don't know. These boys of ours and these girls of ours that have gone out from our happy homes into these schools—whom do they ask for when they first come in? "Where's mother?" That is why you women are here to-night; that is why you have been sitting here day after day—to look after the interests of these boys and girls—16,000,000 children being taught to-day in our public schools, not only in the rudiments of a scholarly life, but in the duties of citizenship, and yet this Mormon Church has had its religion classes, with regularly prepared text-books prepared and published by the priesthood for the different grades in school. They were taught in schools built by public money; they were instructed by teachers paid by public money, and when that came out on the witness stand that these religion classes were being conducted in this way there was a wave of indignation went over this nation. Very soon there came an order from Salt Lake City from the First Presidency, saying: "The religion classes will cease." When we turn the searchlight of public opinion on that system it cringes and comes down out of the way. Turn it on, dear women, by appealing to this committee never to cease until that man who represents lawlessness shall be removed and that a man whose life is clean and pure shall take his place in the Senate of the United States. (Applause.)

Do you know how you can do it? They say these petitions amount to nothing; but do you know that away back in 1894 there was a petition sent from Philadelphia, from the Women's Christian Temperance Union of the city of Philadelphia, to the Senate (and a copy of it was sent to me yesterday), where those women had protested against this Statehood and against the conditions which confront us to-day? Ah, women, we love that flag, don't we? It means just as much to women as to men; for we women have suffered for that flag, as well as our brothers and our husbands. Every stripe in it means bravery and strength and courage; every star should shine clear and true; but there is one star there that has a blur and a blot. Until that blur and that blot is taken away from that star we women must never cease our diligence, and may God help us all. (Applause.)



The President: Senator Kearns has delivered a very fine speech in the Senate, telling the commercial conditions of this system, and he has put at the disposal of the women of this country 30,000 copies of this address for free distribution. If any of you who want to have copies of this will leave your orders with our secretary, I will see that you are furnished with just as many as you will distribute. We would like every man and every woman in this country to have a copy of this address; and through this generous offer it will cost you nothing. If you will take them home to your clubs and see that every member of your clubs and every member of every man's club in your city has a copy of this address, it will help; because it is only through the education of public opinion as to the truth that we are going to win.

The title of the address is "Conditions in Utah"

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WEDNESDAY, MARCH 15.

INTERNATIONAL DAY.

The President: Mrs. Crafts is here. She has been traveling in the Orient, and I am going to ask her to say a few words to us about the children of the Orient. Mrs. Wilbur F. Crafts.

THE CHILDREN OF THE ORIENT

MRS. WILBUR F. CRAFTS.

Dear Friends: It was my privilege a few months ago to take a ten weeks' cruise around the countries which border the Mediterranean Sea. I went out with the great Sunday school cruise, and I went with the spirit of the kindergartner in my heart, that I would play with the children in every nation with which I came in contact.

Our first landing was at the Island of Madeira, and I saw some little children there I had never seen before. Our first view of the little children of Madeira was when the boatman came up, far out—nearly a mile—toward sea, in their little boats with little boys in them to dive for us, and I can remember one little child, not more than five years of age, a little hunchback, who looked like a tiny Æsop, and we threw our coins to see him dive. But he didn't do any diving, the father and the older boys did the diving; but the little fellow was used as an advertisement to get the pennies. One would expect in this beautiful land of flowers to see very beautiful children, but they didn't know how to play at all, and when I tried to play with them, did not play. They were pleased, but kept going further and further away from me until they got against the wall, seemingly not having learned how to play. These were little Portuguese children, and I found there are only two Sunday schools on that whole island in Madeira, with less than 125 children in the two schools. So many little children were untaught.

We went on to Algiers, and in the city of Algiers children looked like solemn little men and women, instead of like children; but still they were full of their tricks. I remember at one church that we wished to visit there was a little girl with a beautiful flower in her hand she offered it to me and asked for some money. I gave her the money and the little thing ran away with the flower. I was quite of the mind to teach her a lesson, so I ran after the little girl and caught her and administered a little American spanking in a good sort of a way, with a smile on my face, and made her give up the flower to me. I thought I would teach her a lesson in honesty.

We went a little into Spain. I saw some of the lovely Spanish children; but, save five or six little girls, those we saw in Spain were very dirty, degraded little children. I expected to be most interested in the little children of Palestine, and in every city and every town in Palestine we went into I had my eyes open that I might find some little boy about twelve years of age that would remind me of the boy Jesus. I went into Nazareth; I didn't find him there. Nazareth is a city of about


10,000 inhabitants, and there are three or four thousand children there. I didn't see a boy that reminded me of Jesus, but almost the dirtiest Sunday school! There are less than two hundred children under religious instruction in the town of Nazareth. It makes one's heart ache to think that in the town where our Saviour grew up as a child the children should be so totally lacking religious teaching. It made me feel as if I should like to abandon all my relations to the United States and stay in Nazareth and be a missionary to the children there. But I did see in a mission school in Nazareth 70 little girls, any one of whom I thought might make a beautiful sister for the Lord Jesus. One day when I was in Tiberias, along toward the gloaming, there was a beautiful little boy, about twelve years of age, came up on the porch with little shells from the Sea of Galilee in his hand to sell—a little fellow dressed in a coat of many colors, red cap on his head, red boots on his feet and such bright eyes, and I said to him: "Can you speak English?" And he said: "I can spik Inglis." "Where did you learn it?" "In the Scotch mission." "Have you learned anything about Jesus and this beautiful sea?" "Yes," he said; "shall I tell you the story?" And so the little fellow told me the whole story of the stilling of the tempest, and there indeed I did find a child that reminded me of the Lord Jesus, and I shall ever have that vision in my mind.

But in other parts of Palestine the children are degraded. A lady who was a native of that country said to me: "The customs stick to the soil; while the people have moved on." The population of Palestine to-day is Arabic; the Arabs are there, and not the Jews, but they have the Jewish customs—a great many of them. The children are very unlovely in appearance, and even with the love of the kindergartner in my heart and in my desire to play with the children it was hard to get in contact with those little children. All the contact they seemed to desire was holding out the hand for "Bakshish! bakshish! bakshish!" (that is, "Give me money! give me money!") with little trinkets in their hands and little rings and nose jewels which they wanted exchanged for bakshish—for money—held out to all the travelers they meet there; and so you can see them coming out, lining the

roadways, all dressed up in rags. I noticed a sort of mud hut and a hole in the side of that mud hut, and out of that hole in the hut came a naked child about four years old, and I suppose it didn't own a stitch of clothing in the world. That was about the most degraded child I saw.

In the market place of Beirut I saw a little girl that I could not have played with—no one could have played with; she didn't have any spirit of play in her heart. She was only six years old, and had a long dress that tripped her as she walked, and she was walking along over the boulders of the place in the market, and she was stumbling over her little dress. She had a black veil on, entirely covering her face, and fastened around over and tying on her ears, and she had on her back a baby about a year and a half old. "Well!" I thought, "surely it cannot be a little mother; it cannot be her little child," and I found out afterwards that it was not; but the veil indicated that she was a betrothed one, that is, that she was to be married, and the little thing fell under the burden of this little sister on her back on the long stone in the market place.

We went on into Egypt, and saw the children there in the streets of Cairo—nearly every child with a circle of flies around its black eyes, clear down half way down the cheeks. I think almost every child I saw in Egypt had flies thick around its eyes in that way, and I was told the mothers taught the children it was wrong for them to knock the flies off, that they must endure the flies; so one does not wonder there are so many blind people in Egypt. It was a very unpleasant sight, and it was a dangerous sight; because I felt I did not want any of the flies on the eyes of those little children to come onto my eyes. No joy among the children in such lands as that—no play! I saw no play among the children in those countries, but one day when I was in the old city of Smyrna (having about 300,000 inhabitants, and wonderfully modern when we think of Smyrna as one of the seven churches) in going down from the cave of Polycarp I passed through some narrow streets and saw some beautiful Turkish children. They peered at me and my friends from the doorways, and I said to my friends: "I believe these children will play;" so I began with a little noise, and presently from all the



doorways came back that sound; and then I began to run at them and they fled back. The only children that I saw anywhere in the Orient who seemed to know how to play back were these Turkish children. In the streets of Jerusalem, it is said, there are no children playing. We have the promise that the streets of the New Jerusalem shall be full of playing. But in Jerusalem there are no children playing in the streets—one of the saddest, quietest and most forlorn cities I think it was ever my lot to be in, a city where you see no joy among the children.

I must not omit the beautiful children of Italy. There they are happy and full of play. You could play with almost every Italian child you wished to.

CHILDREN OF SPANISH AMERICA.

SEÑORITA CAROLINA HOLMAN HUIDOBRO,

Mrs. Birney, Mrs. Schoff, Members and Friends of the Ninth National Congress of Mothers: I regret exceedingly that circumstances prevent my being with you to-day, to have told you what is in my heart to say about the mothers and children of Spanish America and have explained to you something of a plan by which you could come into closer and more sympathetic relations with the home-makers of your sister republics of the South. I am the more keenly disappointed over my failure to address you all from the fact that in June I leave for an extended trip to Chile, Peru, Bolivia, Argentina and Uruguay, and it would have been most gratifying to have been able to have carried to the women of these countries the personal touch from the Ninth Congress! Since this cannot be, unfortunately, may I ask, please, for the next best thing—a recognition from the Congress in session, that I may carry out to the sisters in far-away lands, who are striving for the same causes and ideals in which you also are so deeply interested? Few people in this great American Re-

public are aware of the splendid organizations of women which exist in Spanish America, of special mention, those of Chile, Argentina and Uruguay. In the city of Buenos Ayres alone we have twenty-seven women's organizations, and here also is very very large and influential association, "The Christian Mothers of Argentina." In Chile we have excellent mothers' conferences, and everywhere you will note how interested these more fortunate women are in the uplifting of those less fortunate, and in the care and education of the children. "The Association of Mothers of the College of Lorcadaire" has done a splendid work in carrying on the higher education of indigent young girls. And our women are now alive to the fact that through them must come the reform of making the home life purer, of checking the social evil, that octopus which is the curse of the social life of Spanish America, and of securing better and more hygienic homes for the little children. A prominent woman worker of Valparaiso, Chile, has recently said to me: "Now that we are at peace with Argentina let us turn our attention from battleships to the condition of one-half the little children in our cities; for if we do not save the little children, what is to become of our republic (Chile), which so proudly flaunts to the world that she is the most advanced among all the other republics of South America? Don't talk to me of advancement in education and culture when we heartlessly allow to be born into the country thousands of children yearly, only to have them find a grave before the end of it! I appeal to the women to help me out in what I have in hand to do." Now, friends, this noble woman is one of many in those countries who require your moral support and help. Any recognition to the sisters of Chile and Argentina from this, the Ninth National Congress of Mothers, will be personally transmitted to these before the close of the present year, and this may lead to affiliation in time to come. The world is getting smaller and smaller every year, so far as distances are concerned. Let us pray also for that day when the whole world shall be better understood. We have the principles, "the eternal feminine" is the same the world over, and the maternal instinct has the same strength everywhere, whether Saxon or Latin, Mongolian or African. My heartfelt greetings to you all.

CHILDREN OF PORTO RICO.

DR. SAMUEL McCUNE LINDSAY,

U. S. Commissioner of Education in Porto Rico.

I remember with a great deal of interest the announcements of the first meeting of the Mothers' Congress. That was not very long ago, and I think possibly even the ladies will not be unwilling to admit that they also remember that fact. It was with some misgivings in some quarters that this organization was started, and yet there were plenty of people who saw in it the possibilities of one of the greatest movements of our modern times. I think the organization of this Congress, the splendid arrangement of its meetings, is sufficient proof for anyone who had any misgivings at that time that the women of America when organized are a force that is most potent in any cause which it sees fit to espouse, and I am sure there is no cause that goes nearer the hearts of us all, no cause that is fraught with more of good for the future of our country, than that of the home (Applause) and that of the children of the land.

Next to the lofty idealism, the purity of home life, which conditions the bringing of children normally into this world, America needs a deeper interest in the child as a child, in its problems, which, like those of adults, change, as our social and economic life changes, from year to year. To our industrial age the words of Earl Beauchamp in England a few years ago should appeal, and state a very old truth: "The children of a country," said the good earl, "are the capital of a country; and it is in the use and value of their capital that we may discern a nation's wisdom."

Measured by this standard, Porto Rico, of which I am privileged to speak this afternoon, is a healthy country and a wise one. To appreciate the problems that confront those who are working for the children in the little island which has become a part of our national domain, you must know something of the life, of the conditions of living, of the surroundings of the people in

that distant spot under those skies that are so bright and under conditions so different from those that prevail throughout the greater part of our northland.

It is a very little island indeed, about two-thirds of the size of the State of New Jersey, almost rectangular in shape, about 100 miles long by 40 miles across, located in the Caribbean Sea, about a thousand miles from the southeast corner of Florida and about 1400 miles from New York. It is about as far from the capital of Cuba (Havana) to San Juan as it is from Florida to San Juan. It stands off there—that little island off in the Caribbean Sea—as a natural bulwark, as a natural place of defense for the great Isthmian canal which is about to be built by this country. It forms the centre, the keystone, as it were, of a great arch of natural fortifications alongside of and around that isthmus that connects the two continents of North and South America. It has been wisely discerned as the great strategic point, from a naval and military point of view, of this country, and we are indeed wealthy in the possession of a naval station and a base of naval operations there; but we are wealthier still in the possession of the island of Porto Rico from far greater and more important purposes than for the purpose of naval and military defense.

I believe, and I think that those of you who will follow me in what I have to say this afternoon, and who may have followed the course of events there more definitely and accurately than I am able to lay them before you in the few minutes at my disposal will agree with me that in Porto Rico is to be solved one of the greatest problems that we have facing us as a nation to-day. We have long talked about our relations with the people to the south of us; we have long realized something of the part that the United States is destined to play in the affairs of the American continent; we know that there is a great civilization there, older than our own civilization, that has suffered much by the distance in location from the mother country—the very outposts of that great Spanish empire which once was so great and that has passed through the process of decline. That Latin America, our nearest neighbor on the south, made up of the peoples who have in-

herited the great Spanish civilization, is our next-door neighbor and is destined with us to play a great part in the development of the customs of these two continents. We must sooner or later come to understand the people of Latin America, and by that I mean practically the peoples of the whole of South America, as well as the peoples of the isthmus and the islands of the West Indies. We must know more of their life, of its history, of the organic development of the people; and they must know more of our life. These two peoples, these two civilizations, are now linked together in the world's work, and right there in that little island of Porto Rico we have planted the first outpost of American civilization. There we are taking American institutions; there we are taking American ideals and American thought, and we are transforming, making it over, just a little here and there, absorbing that which is best in the civilization of Latin-America and making there something that will serve as a model for the peoples to the south of us who are looking to us in our growing commercial, economic and political greatness as a leader in their affairs.

Porto Rico, I say, means much more than a naval station; means much more than a centre for military operations; therefore, as a gift for our country it offers to us the opportunity, it furnishes us the test, by which our institutions are to be judged in their transformation—whether they have power or whether they have not power to solve the problems of hundred of thousands—of millions of people who are so near us and who are destined to form a part of our civilization.

The children of this island, living in a tropical climate, grow up under conditions very different from those that surround our children at home. It is first of all an agricultural community. It is the most densely populated agricultural region in the world, with one single exception; that is, the Island of Barbadoes, which lies very close to it. There is nothing in the Far East, dense as we think of those populations, that equals the density of the population of the island of Porto Rico—3600 square miles (less than two-thirds the area of the State of New Jersey), containing a population of a million people—now considerably over a mil-

lion (six years ago, when the last official census was taken, it was a trifle under a million.) There are no large cities. The largest town on it, the old capital, San Juan, contains perhaps in its municipal area, about 40,000 people; the town of Ponce, on the south coast, also contains about an equal number. After those two there is no town containing over 20,000, and very few containing 10,000. This population is scattered over that rich island, no acre of which is unproductive. To the very tops of the mountains something will grow; on the highest of the land nature produces abundantly.

This agricultural population—busy with the agriculture of the West Indies, growing sugar cane, growing coffee, growing tobacco, growing the small fruits that are in time to furnish our whole Eastern seaboard here with fruits better in quality and probably at more advantageous prices than we can grow them in California or in Florida, is the centre of a struggle for existence that is quite different from that with which we are acquainted in this land. There are no frosts there; the thermometer never goes below 59 degrees; there is perpetual summer there—a climate that is beautiful, that is salubrious in the main, about like the beautiful June days at one of our Eastern seashore places on the Atlantic coast. There these children are growing up, and a larger percentage of children in proportion to the population than is to be found in any place in these United States or in any country of Europe.

Over half of this immense population is under eighteen years of age, and the median line (as we call it for the United States) is twenty-one and a little over, nearly twenty-two years. In an average of 100 Porto Ricans there are between six and seven more children under ten years of age than there are in an average of 100 Americans. The children of school age (as we measure school age, which is from 5 to 17 years of age inclusive) numbered in 1899 322,000—a goodly number to be provided for from the meagre financial resources of the treasury of the insular government. Yet probably in few countries of the world will we find more evidences of parental affection and greater ambition on the part of all classes to do their best for their children than

you will find right in the island of Porto Rico. The child is virtually adored, and any parent who does not sacrifice his own comfort and interest for the training of his children is decidedly below par in the estimation of the community. I know of nothing that so much inspires confidence in the future of Porto Rico as the social estimate of value and hope that is placed on the average child. (Applause.)

At the very outset the troops of the United States marched across the celebrated military road in what was virtually a triumphant procession, welcomed at every place by the flags, the improvised American flags (I have one of them, presented to me by the Mayor of one of the little towns—a few rags, the colors of which were not exactly right, but they approach somewhat the beauty of our Stars and Stripes) that were hastily put together, put up on the city hall to welcome the approaching army. The people had been prepared for years for that event. They had been longing for the best, and most hopeful people had been looking for years to the United States as the probable source of relief from the tyranny, from the oppression, from the social degradation that came from the decay of Spanish institutions. They were ready for this advent, and as this army marched across the island, scarcely had it reached the capital and scarcely had the Spanish garrison withdrawn before the American school was planted right there by the American military authorities (Applause); I know that in some quarters the army of the United States is not considered anything but a fighting machine, anything but a perhaps undesirable element in the modern civilization; but I do want to say this, for those army officers that met the new problems that they were confronted with there, and to the credit of our American army and its organization, that it proved a more effective machine in peace than it had proved even in war.

The organization of civil duties and civil privileges and civil rights was undertaken by our military officers, and was admirably done. There was a little organization of schools there, hardly worthy of the name, that was taken over. They were not the free public school that we know; the teacher was privileged

to charge any pupil who could pay; the teacher lived in the schoolhouse and occupied it with his family, which was always a large one and sometimes left little room for the school children; they were crowded out sometimes, if necessary. Every child had to bring its own books, and there were no two children on the same books as a rule, in those little schools, what there were of them; and as to teachers, it was a proverb there: "As poor as a school teacher," not "as poor as a church mouse."

The army took those schools just as it found them, and made of them a solidified public school system, modeled somewhat upon the school system of the States. Then civil government came in and under our first commissioner there, my predecessor, of the University of Pennsylvania, Dr. Brumbaugh, that system was made over a little further; a sentiment in favor of education was created throughout the island, and with the starting of the normal school, of summer schools, of all sorts of agencies for training teachers, a new interest in the teaching profession was aroused; the position of a teacher was no longer given to the politicians, to the men that were left over after all desirable offices were filled, as it was under the Spanish system. It was put upon a clear merit system, and never since the time the American flag was planted in Porto Rico has there been any other way in Porto Rico. No teacher obtains his position except after the passing of an examination showing ability. The standard had to be low at first; but we soon found a body of young people. When they understood that the Government stood back of education, when they understood that the teacher's position was secure and that the pay would not be deferred until everything else in the island had been paid for, but that, on the contrary, when the day came the money was there ready (it did not fail one month in the whole six years of occupation), then we gathered a body of young people full of enthusiasm, and I know of no body of young teachers anywhere more anxious to improve opportunities and more ready to make sacrifices to raise their own professional equipment than the teachers of Porto Rico. Five hundred and forty-six of them came to this country last summer to study in the summer schools here, and you may think that that

was something of a junketing party. Their expenses were paid in part by the United States Government, which gave them the use of the army transports, and their expenses while here were paid in part by the contributions of the friends of education in our large cities; but there was no teacher who went on that expedition who did not contribute one-ninth of his total income for the year.

Now, when you consider that the teacher's salary is small (only \$30 a month in the rural schools, graded up to \$50 a month in the larger towns) and realize that that salary is paid for only nine months in the year, and most of those teachers were supporting families on that salary, you can see that it required a great deal of sacrifice, it required a great deal of courage, to hand over one-ninth (one month's salary) as a condition of going on that trip and as a contribution toward the fund out of which the expenses of the trip were met; and the reports of those teachers here gave us every encouragement to believe that they made the most of their opportunities. About two-thirds of them could understand enough English to profit by the instruction in the English language, and every teacher there is required once a year to pass an examination in the English language. Spanish is the universal language of the islands here, and will be for some time; but English is making rapid progress, and in a few years all of the schools probably will be conducted in English. Now an increasing number each year go over from the Spanish basis to the English basis, just as soon as a teacher is able to do the work effectively in the English language; and I do not know any better sign, either, of the ambition to become real Americans, and of the desire to be completely affiliated with our country and its institutions, than the willingness of the people to learn English. Of American teachers in the island there is one for every eight Porto Rican teachers, and it is a great opportunity the American teacher there has to exert an influence over his or her fellow-teachers by contact and in fellowship to lead them into the larger ideals of our American education; and I am glad to say those American teachers as a rule are doing that work well. There are a few exceptions; but the great bulk of them are true educa-

tional missionaries, working in the missionary spirit and doing a splendid work in the subtler forms of influence they exercise upon the Porto Rican teacher.

The American teacher holds a public class in English two or three times a week, required as a part of the teacher's work, in the town where the teacher is located; and to that class you would be surprised to see coming regularly not only the fellow teachers, but the members of the School Boards, the public officials of the town—everyone of influence and position, anxious to learn. The adults, not merely the children. All children are learning English as a matter of course; no child would be allowed to discard the privilege of learning English; but the adults are studying it with a determination, with a purpose, that is very commendable, indeed; and in addition to the three hours a week of English instruction which this teacher is required to give, you will find in nearly every one of those towns that the teacher is privately employed by those people two or three more hours a week in order to have more of the opportunities of learning English.

Another thing, also, will give you some idea of the eagerness for education. There are 320,000 children, I told you, of school age. There is only room in the schools for one in five of school age. I got a rather bad reputation, as the head of the school system there, from the frequency of my raids on the treasury. Whenever any unexpected income came in from any source whatever they said: "Don't tell the Commissioner of Education; he'll try to get it for the schools." Every dollar that could be spared from the insular treasury was put into the public schools; and 28 per cent. of all the revenues of that island in the way of taxation—insular, municipal, fines—didn't make any difference what it was—went to the support of the public schools. That is a better record, I think, than you will find maintained in any community, almost, here in the United States; and yet with that we were able to equip only a little over a thousand schools, giving accommodation for about 70,000 children, or one in five.

What does that mean? That nearly every school has a waiting list. Those waiting lists are sometimes larger in number than

the total enrollment of the school ; therefore the pressure that was brought to bear upon me as a public official, I was surprised to find, was not to secure office (although I had a good many offices in a measure under my control) ; but it was from parents of children asking to have a preferred place on the waiting list to get a place in the school.

The island is doing all that it can do—all that it is able to do ; and it needs help from outside. There are industrial schools ; there are special agricultural schools ; there are trade schools started there in small numbers ; and in a country whose future development demands intelligent use of the land, the intelligent training of manual labor, I am sure you will agree with me that there is no more important work to be done for the people of Porto Rico than to develop that type of school ; and yet you know, if you have had any experience with special schools in this country, that that type of school is very expensive—that we can only support a few of them there and by no means meet the demand unless we have aid from outside.

True, they have given dollars more (nearly 28 per cent. of the entire revenues from taxation—insular and local) than most communities in the States, to the support of their schools and are vastly more appreciative of what their schools are doing ; so that the people of Porto Rico deserve your interest and sympathy and help. I know they have the interest and sympathy of the great majority of the people of the United States ; and don't let us forget that they need our help. There are two points wherein this great National Congress of Mothers can help ; one is to create a national public sentiment for direct financial aid from our national treasury to increase their number of schools and all their educational facilities. The maximum at present that the island can do for itself unaided is to provide an elementary common school education for one child in five of the children of school age. Agricultural schools and mechanical trade schools have been started in small numbers ; but this type of education, so imperatively needed in an undeveloped country like Porto Rico, richly endowed by nature, is expensive and demands a large investment of capital. The United States Government can well afford to make this invest-

ment. The return is sure and this is the best way to develop and Americanize the island.

The second form of help which you can give is illustrated by what you have done and are doing here at home in this great organization of the motherhood of the land now holding its ninth annual convention. All the benefits of organization, conference, discussion and mutual sympathy that you enjoy in the serious and earnest consideration of those really great and fundamental problems of the mother in the home and of the external influence that make her highest and best work possible, are needed a thousand-fold more in that country where woman's opportunities for education during the past four centuries have been so restricted and so meager. No organization can attain its highest development until it becomes truly missionary and promulgates the ideals for which it stands among the less favored groups of people (applause)—receiving, in return, through that very contact, the advantages of the larger development of its fundamental and universal principles. The recent expansion of our national domain and the extension of a wider influence in civilization has brought us a larger and deeper national life, as was freely predicted even before Dewey's guns had cased to thunder in Manila Bay. Therefore, let us extend the scope of the noble endeavors of the Mothers' Congress to include the parents and children of Porto Rico; they will receive us, as their people received the armed troops of the United States in 1898, with joy and hospitality; and we can thus help fulfil for them their highest hopes that dawned the day the American flag was first raised as a symbol of their new sovereignty. (Applause.)

THE PRESIDENT: It is a great joy to us to think that we have with us representatives of other lands. Interest in this work has gone into many countries of the earth; but I think this is the first time that representatives of those countries have ever been brought together in Washington to consider the interests of the children. I feel that to-day marks the beginning of a new era in the history of the children of this world because the men who represent, officially, the countries all over this world are coming to us to speak of the children in their own country; the very fact that they are coming to us to speak of these children means that in the years to come they are going to look more carefully into the conditions that surround those children, and bring them up to the highest that they can be made to attain. It is, therefore, with a very great deal of pleasure that we welcome Japan among us this afternoon. We have welcomed Japan many times into our schools and into our universities; and the Mothers' Congress has its organization there in Tokio, Japan. The official representative from the Japanese Legation, Mr. Hioki, is going to speak to us and it is with a great deal of pleasure that I present him to the National Congress of Mothers.

CONDITIONS AFFECTING THE EDUCATION OF CHILDREN IN JAPAN.

MR. EKI HIOKI,

First Secretary of Legation of Japan.

Madam Chairman and Members: I must confess that I am amazed by the size of the audience and by the solemnity of the occasion. I must confess that it is the first time in my life that I have faced such a large number of distinguished ladies—an audience exclusively composed of ladies. I further say that this is my first experience in addressing in English an assembly of this size. It must be a matter of great disappointment to you and it

is a matter of great regret to the Japanese Minister that he is not able to contribute personally to the noble work of this National Congress of Mothers.

In spite of the duty which is devolved upon me I must say that I am unqualified to undertake this task. I am one of those unfortunate men who lost their mothers before they reached the age of remembering things. The personality of my mother is entirely unknown to me; that charm and sweetness of maternal love which constitutes the themes of the noblest poems of all countries and of all ages is not with me a thing of personal experience, but it is a thing that I can only realize by society. Being such as I am and naturally unqualified to speak distinctly about the effects that we receive from the attention and care of the mother—furthermore, despite the fact that there has been insufficient time for the preparation of any elaborate paper, my fortune was such that I could not carry out my good intention. I must, therefore, apologize for the crudeness of the language and for the mistakes of this speech which I am about to make.

The importance of maternal influence upon the education of children has been well recognized in our country from olden times. The story that the mother of Mencius, our great Chinese sage, thrice changed her residence, has been at the tongue's end of all educators. Mencius was, as some of you may know, one of the greatest sages of China, only second to Confucius. His father died while he was yet young; and the task of educating that youth of future greatness fell entirely upon the shoulders of his mother. This great mother of the great man devoted her eager and sole attention to the proper bringing up of her beloved child; and in the course of life she had to change her abode three times that he might be saved from the evil influence of surroundings which were injurious to the education of her child. We have a saying that "Water assumes the form of the vessel in which it is contained;" and so, in the same way, man's character is transformed according to his friends and comrades.

Well understood was the real potency of this saying by the mother of Mencius, who made her son one of the greatest sages for ages to come. With due reference to the principle of heredity

we can safely say that a man's character depends in a large measure upon the atmosphere in which he grows up. (Applause.) A child is compared by our writers to a piece of white paper. When it is dipped in blood it turns red; viewed in this light the responsibility of mothers towards their children becomes infinitely great. They have not only to be careful of what they think and do, but they must be constantly watching for the unexpected in the surroundings that may work upon the unformed minds of their children.

In Japan the formation of a man's character rests almost entirely in the hands of the mother. We have emerged from the feudal system only thirty-eight years; and, therefore, it is impossible to treat the subject of child education in Japan without reference to the social and political conditions already existing. Without the least error I can say that the minds and characters of Japanese men and women of to-day are the direct inheritance of the feudal times. Before proceeding further I should like to give you some idea of a Japanese mother; and for that I can do no better than to quote from a keen American observer:

"The Japanese mother takes great delight and comfort in her children; and her constant thought and care is the right direction of their habits and manners. She seems to govern them entirely by gentle admonition; and the severest chiding which is given them is always in a pleasant voice and accompanied by a smiling face. (Applause.) No matter how many servants there may be, the mother's influence is always direct and personal. No thick walls and long passageways separate the nursery from the grown people's apartments; but the thin paper partitions make it possible for the mother to know always what her children are doing, and whether they are good and gentle with their nurses or irritable and passionate. The children never leave the house nor return to it without going to their mother's room and there making the little bow and repeating the customary phrases upon such occasions. (Applause.) In the same way, when the mother goes out all the servants and the children escort her to the door; and when her attendant shouts, 'I call you!' (that means return—just the signal of her return) children and servants hasten to the

gate to greet her and to do what they can to help her from her conveyance and to make her home-coming pleasant and restful. (Applause.)

"The father has little to do with the training of his children, which is left almost entirely to the mother, and except on certain occasions the mother has her own way in their training until they are long past childhood. The children are taught to look to the father as the head, and to respect and obey him as the one to whom all must defer; but the mother comes next—almost as high—in their estimation, and if not so much feared and respected certainly enjoys a larger share of their love. The Japanese mother's love is one of perfect devotion to her children; she is their willing slave; her days are spent caring for them; her evenings in watching over them; and she spares neither time nor trouble in doing anything for their comfort and pleasure. In sickness, in health, day and night the little ones are her one thought, and from the home of the noble to the humblest cot of the peasant this tender mother-love may be seen in all its different phases.

"The Japanese woman has so few on whom to lavish her affection, so little to live for besides her children and no hope in the future except through them, that it is no wonder that she devotes her life to their care and service, deeming the drudgery that custom requires of her for them the easiest of all her duties. Even with plenty of servants the mother performs for her children nearly all the duties often delegated to nurses in American and various European countries. Mother and baby are rarely separated, day or night, during the first few years of the baby's life; and the mother denies herself any entertainment or journey from home when the baby cannot accompany her. To give the husband any share in baby work would be an unheard-of thing (this is the writing of an American lady); so they look to the wife for any baby work; and baby is the mother's sole charge and the husband is never known to sit up a whole night with a sick baby, or to mind it in any way at all. Nothing in all one's study of Japanese life seems more beautiful and admirable than the influence of the mother over her children—an influence that is gentle and all-pervading, bringing out all that is sweetest and noblest in the

feminine character and affording the one almost unlimited opportunity of a Japanese woman's life." This is so much of the quotation.

"Be a cherry if you be a flower; be a samurai if you be a man," is a motto which still survives in the mouths and minds of every Japanese of all classes. Such is their respect for the memory of that order in the richest palaces of noblemen as well as in the humblest cots of tradesmen and artisans. I shall, therefore, try to explain as well as I can the conditions under which the children of samurai were brought up in the feudal times.

Under the feudal system of Japan the shoguns or feudal barons were the absolute masters of the vassals—of the people—in their dominion. They were fountains of authority and benevolence; and his vassals or samuria, who depended on the lord for the means of subsistence, owed to him an unlimited loyalty. The master of the house was the fountain of authority and benevolence, and all the rest of the house, including his wife, owed him an unbounded allegiance. His power was absolute within his household, and the respect claimed from the rest of the family was, if necessary, transferable to the great master to whom he himself owed an allegiance.

A samurai had to attend to duty every day or night, and his presence at home was a matter of rare occurrence. The duty of looking after not only the household affairs but the education of the children fell entirely upon the mistress of the house. The spirit in which the Japanese woman of the samurai class conducted the education of her children was more than Spartan. It was the mother's duty to see that the children on rising from bed should wash themselves scrupulously clean and dress properly and present their day's greeting to their father and to all the senior members of the family. It was her duty to see that the children should take their places at the breakfast table in the order of precedence prescribed by Japanese etiquette. In Japan the rule of "age before beauty" finds its real recognition. There baby obtains no privilege of being served at the table before the aged; small or large, they must follow the established order.

It is the madame's duty, also, to see that the children come

to the front door of the house when the father leaves to attend to his duty; it is equally her duty to see that they should be at the door to receive him on his return home. It is the mother's duty to see that the children should ask permission from the father every time they go to bed before him. In fact, every thing and every action within the house is made dependent upon the sole will of the master. By practice of the details of daily life the spirit of strict discipline, obedience, loyalty of character, self-control and other virtues are fully developed within the little household of a samurai.

The prime object of that in the education of former days was to build up the character of the man; and this could best be done in the sanctuary of the private household by a mother who could constantly administer the sound teachings of the great sages and the stories of the exploits of great warriors, were the efficient instruments of inspiring noble ambitions in the little fellows. The following from the book called "Teachings of Children," by one of the greatest scholars of the ———— period (that is, of feudal times) and which found its way into every household and was regarded and still is regarded as one of the embodiments of the golden rules of the time, will give you a glimpse of the educational status of feudal times.

"In the house of the great, good companions should be chosen, from the first, to be attached to the child. Even the poor should be careful, so far as their circumstances will permit, that their children associate with good people." (This is the teachings of the sages.) "A nurse should be of a gentle disposition, steady and grave of demeanor and of few words." (Applause.) "A boy's education should begin from the time when he can eat right and show pleasure or honor. Some nurses make cowards of children by wantonly telling them frightful stories. Ghost stories and the like should not be told to children." (Applause.) "They should not be too warmly clad or have too much to eat." (Applause.) "Cunning chattering and lying women should not be engaged as nurses. Drunkards, slaves and malicious persons should also be avoided. From their infancy, truth in word and thought should be made of the first importance. Children should be severely punished for lying or deceit. Let their parents be careful not to de-

ceive them; for this is another way of teaching them to deceive." (Applause.) "A tutor should be a man of upright life; a child should not be put to learn of a disreputable person, no matter how clever he may be. Better for a child to lose a year's study than consort for a day with a base companion." (Applause.) "Every night the child's sayings and actions during the day should be reviewed and, if necessary, punishment administered." "At the age of ten a boy should go to school."

Now about this time school education begins at an earlier age—now six is the school age. When they complete six years they have to go to school. Education is compulsory with them.

"At the age of ten a boy should go to school. If he remains longer at home he is apt to be spoiled by his parents." (Laughter.) "Before sitting down to study a boy should wash his hands (this is a very strict ceremony here) and set a guard upon his thoughts and compose his countenance. He should brush the dust off his desk, place his books upon it in an orderly manner and read them in a kneeling posture". When reading to his teacher he should not rest his book on a high desk, but on his knees or on a low stand before the teacher." (That shows special deference. It should certainly not be placed on the floor—the book should not be placed on the floor.) "Books should be kept clean, and when they are no longer required the covers should be put on and they should be put back in their place. This should be done even when the pupil is called away for some emergency. Books should not be flung about and trodden on, nor spittle used to raise the leaves." "If waste paper contains the texts of the classics or the names of sages, boys should be careful not to apply it to common purposes; nor should waste paper with the names of one's parents or lord be defiled." (Even in this act they try to inculcate the spirit of loyalty or obedience. The object of this training was to build up a character of rectitude, courage, benevolence, politeness, veracity, honor, loyalty and self-control; so all underhanded dealings and crooked undertakings are bitterly condemned by mothers.) "Should a boy come home from outside and report to the mother that a poor little fellow was being

abused by a bigger boy for no reason whatever, he would be asked to explain why he had failed to exert his efforts in aid of the just cause. If a satisfactory explanation could not be given this little boy will be condemned as a coward, unworthy of the name of a son of samurai." "Should a little boy run back home from an antagonist of the same size the door will be closed by the mother." "Should a child be found maltreating an unfledged bird which is scarcely able to fly about, he will be rebuked for lack of benevolence." "Don't fear even the loss of life when it is for a righteous cause" (but you should show a tender face to your enemy when he is at your mercy—is the spirit of the teaching).

Tenderness was regarded as a necessary counterpart of bravery. The word bushino has in its sound something peculiarly noble and generous. Politeness was fostered to such a degree that it became the national trait so conspicuously observable by foreign visitors to Japan. Veracity or truthfulness was carried to such a height in the daily life of samurai that the short phrase, "No two words for samurai" was a better guaranty than a bond. Every word given was endorsed by a seal of blood; for there are instances where lives were lost merely on account of a double term. No dishonorable act was tolerated under the roof of the samurai's dwelling. Such expressions as: "People will laugh at you," or, "Are you not ashamed?" "It is a dishonor to the name of the house," were current expressions. The father had the power to rectify unbecoming conduct on the part of a youthful delinquent.

The ignorance of foreigners of the peculiar sensitiveness of the Japanese in the matter of personal honor has been the cause of trouble in the relations between the Japanese and foreigners. Sometimes foreigners have been traveling from Eastern countries and coming to Japan where they have the practice of whipping the jinrikishina and irritating the same in some way or other; but the moment the man touches, with whip or cane, this Japanese jinrikisha man, the latter turns and revenges himself in the way he can. The Japanese laborers employed by the Americans in Hawaii and in other places under American jurisdiction go on

strike simply on account of a single disreputable word offered to them.

Self-control is another virtue which is nurtured under the Mikado. Whether they feel joy or sorrow, pain or anger, they have not condescended to show the emotions on the outside. A child who cries of pain from a hurt will be told by the mother: "Are you not the child of a samurai?" and this will stop the boy from crying any more. A person crying in the deepest affliction will be cautioned by some one saying that "It is foolish to count the age of a child who is young."

Unnatural as these moral restraints appear to be, the atmosphere of feudalism necessitated such culture. The main object of it all was to train every boy and girl to be always ready to undergo sacrifices—be it for the upholding of the honor, or loyalty to the master, or fidelity to the parents.

Throughout the education of children, be it at home or at school, the atmosphere was to discourage the idea of the love of money.

The school education of samurai boys consisted in learning reading, writing, arithmetic, fencing, jiu-jitsu, using the spears and archery or others which were necessary for the military profession. The principal subjects of study for girls were reading and writing, sewing and household economy, flower-arranging, and the tea ceremony. In addition to these the use of the long spear as a means of defense, and the act of hara-kiri were taught to the girls, also. The school education of the children made, also, character-building its main object. The passages in the book of "Teachings of Children" that a tutor should be a man of upright life; a child should not be put to learn of a disreputable character, no matter how clever he may be; better that the child should lose a year's study than consort for a day with a base character; Show how much importance they attach to this matter.

The conditions created under the above principles cannot be better represented than by quoting a few passages from Alice M. Bacon's "Japanese Girls and Women." Speaking of samurai, she says: "What made the lives of the samurai—which distin-

guish them and make them such ordered types of the perfect Japanese gentleman, was that to live and to die worthy of the name of samurai was the highest ambition of the soldier."

The samurai's duty may be expressed in one word, "loyalty;" loyalty to his lord and master and loyalty to his country—loyalty so true and deep that for it all human ties, hopes and affections—wife, children, home—must be sacrificed if necessary.

Those who have read the story which has been so well told by Mitford, Bacon and others (many readers must be already familiar with it), will remember that the head counselor or retainer, in his deep desire for revenge for his lord's unjust death, divorces his wife and sends off his children that they may not distract his thoughts from his plan and performs his famous act of revenge, without once seeing his wife—only letting her know, at his death, his faithfulness to her and the true cause of his seeming cruelty; and the wife, far from feeling wronged by such an act, always glories in the loyalty of her husband who threw aside everything to fulfil his one great duty, even though she herself was his unhappy victim.

The true samurai is always brave, never fearing death or suffering in any form. Life and death are alike to him if no disgrace is attached to his name. An incident comes into my mind which may serve as an example of this samurai spirit—a spirit which has filled the history of Japan with heroic deeds. It is the story of a long siege, at the end of which the little garrison in the besieged castle was reduced to the last stage of endurance, though hourly expecting reinforcements. In this state of affairs the great question is whether to wait for the expected aid or to surrender immediately; and the answer to the question can only be obtained through a knowledge of the enemy's strength. At this juncture one of the samurai volunteers to steal into the camp of the besiegers, inspect their forces and report their strength before the final decision is made. He disguises himself and through various chances is able to penetrate, unsuspected, into the midst of the enemy's camp. He discovers that the besiegers are so weak that they cannot maintain this siege much longer; but while returning to the castle he is recognized and taken by the enemy. His

captors give him one chance for escape from the horrible death of crucifixion; he is to go to an elevated place, shout out to the soldiers that they must surrender for the forces are too strong for them. He seemingly consents to this; and right down to the water's edge he sees across the moat his wife and child, who greet him with demonstrations of joy. To her he waves his hand; then bravely and loudly, so that it may be heard by friend and foe, he shouts out the true advice: "Wait for reinforcements at any cost; for the besiegers are weak and will soon have to give up." At these words his enraged enemies seize him and put him to death by horrible torture; but he smiles in their faces as he tells them the sweetness of such a sacrifice for his master.

In reading of the samurai you are often reminded of the Spartan state of warfare; and samurai women are in some way very like those Spartan mothers who would rather die than see their sons branded as cowards.

The revolution of 1868 entirely upset the social and political conditions of Japan. By that grand coup d'etat, the greatest in the history of Japan and quite unique in the annals of mankind, the feudal system, which had prospered during seven centuries, was completely abolished, and the feudal barons and samurai had entirely abdicated their distinguished positions and prerogatives, and the political and social orders were reorganized under a basis of equality among all classes of people. Two million samurai stepped down from their privileged position (which was the pride of their order for centuries) and joined the rank and file of the common bread-winners. The result of this social revolution was favorable to the elevating of the moral standard of the general public. The samurai, although now mingled with the classes which they once despised, were too proud to come down to the lower standard of the common people; while the long-cherished ideal of the common people to become samurai served as the essential for raising them to the higher standard of the samurai.

The restoration was accompanied by the adoption of the western civilization; the public school system of the West was

introduced, from the kindergarten up to the universities, throughout the country; and the diffusion of knowledge is now almost complete. Of the people born in the present era, you will find, if any at all, an extremely small percentage of illiterates. Though changed is the condition of the present era yet the virtues which were nurtured under the rigid feudal system have taken such deep root in the minds of her people that there still runs in the veins of fifty millions of the Japanese of to-day the spirit of old samurai.

This fact has been brought out more conspicuously before the public by the great conflict in which we are engaged. The influence of the Western civilization, which has already affected such great changes in the material world, cannot fail to affect the moral ideals of the people; and through the influence of Western learning and Christianity the moral ideals of the nation will no doubt change and be broadened; but that spirit of samurai will outlive the peculiar institution of which it was a part.

I thank you, ladies, for the patience with which you have listened to this dry and uninteresting address. (Applause.)

CHILDREN OF GREAT BRITAIN.

THE RIGHT HONORABLE SIR HENRY MORTIMER DURAND,

Ambassador Extraordinary and Plenipotentiary.

Ladies: Our forefather, Adam, as you will remember, excused himself for his first fault by throwing the blame upon Eve, and I think his conduct is apt to be pretty severely critized by

the daughters of Eve. I am not sure that they are not right. I am bound to admit that I don't think it was altogether heroic ; but I am only a man myself and I am going to follow his example. When I was asked to address you on the subject of "The Children of England," I said that I did not feel that I had the material or the special knowledge to make any useful contribution to your proceedings ; but the invitation was nevertheless renewed, and I then promised to do my best. Now, if after you have listened to me five minutes you feel that you cannot bear it any longer, I would suggest that instead of doing all the evil you can to me you should throw the blame entirely upon your president. (Laughter.)

I feel in real truth that I am exceedingly illy fitted for the task before me ; and if you want really detailed information about the condition of the children of England and of the British Empire, I am afraid you will have to get some one who is more capable to give it to you ; but I wish on behalf of my country to tell you how thoroughly Englishmen and Englishwomen sympathize with your endeavors. We feel, all of us, that the welfare of the children is one of the noblest objects to which the efforts of the nations can be devoted, and among all nations it is right that the mothers should take the lead in those efforts, for they, above all, have with them the love that is needed, and the knowledge and the power which is given by love.

I think it is especially fitting that England sympathize with you ; because to England, above all other nations, has been given the great honor and responsibility of caring for the welfare of a vast multitude of children. Your task is no easy one ; but think what ours is ! The president of the United States rules over a white population of perhaps sixty-five millions (I am not sure of the exact facts ; we will say sixty-five millions), and perhaps another twenty millions of the colored races. That large aggregate of between seventy and eighty millions live, so to speak, altogether in one ring fence. It is a vast country, no doubt, with more than 3,000,000 square miles of territory ; but it is an undivided, manageable country. The great majority of your people live within a few days' rail from the capital.

With us it is very different. The King of England rules over a smaller white population—say fifty-five millions—but he has among his subjects no less than three hundred and fifty millions of the colored races. Over that vast population, one-fifth of the whole population of the world, he has to exercise power and responsibility, and I can assure you that he feels his responsibility very deeply. It is only a year or two ago that he sent his son, the heir of the throne, on a voyage to almost all the outlying parts of the empire, in order to study for himself the people over whom in God's providence he will in all probability be called upon to rule. Now it is announced that this autumn he is going to India. The King is a true imperialist; he feels that the real meaning of imperialism is the welfare of all the individuals who constitute the empire.

Take first the condition of the colored races under his rule. I cannot go with very great detail into the conditions of the children of all these races; it would be impossible; but I wish to speak a few words about the greatest, most important of the possessions over which the King rules. I mean the great dependency of India. I do not know whether you have ever realized what India is. It is a country about half the size of the United States. It contains three hundred millions of inhabitants. They speak many different languages; I believe there are at least 23 languages in India alone, each of which is spoken by over a million of people; there are innumerable dialects, and in that great country amongst the three hundred million of colored men there are, speaking roughly, only about 150,000 Englishmen. You can imagine what the difficulties of such a position are. A hundred and fifty years ago, when England first got a firm foothold in the country, India was divided into many hostile sections. War and disorder were universal; great hordes of freebooters swept the country from end to end, pillaging and massacring men, women and children. The most appalling famines, too, swept the country, carrying off tens of thousands of victims.

What is it now? There is peace from the Himalayas to Cape Comorin; and the spectre of famine has been almost laid. Much more has been done than that; the children now live in peace and

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in comparative plenty, who used to be tormented by many practices which were horrible in our eyes, and which it was very difficult to deal with. I dare say some of you have heard of the custom of general infanticide that prevailed. The marriage laws and caste laws of India are peculiar, and for reasons which I will not explain vast numbers of girls in the country could not possibly under their rules find fitting husbands. It was considered a disgrace that they should not be married, and to avoid that disgrace it was the custom, amongst large classes of the people, to kill off all of the girl children very soon after their birth. That horrible custom has been put down. I fear that it has not, perhaps, even now been absolutely extirpated. It is very difficult in a vast country like India, where there are so few Englishmen, to detect murders of that kind; but as a practice—which is defended and openly approved—infanticide no longer exists.

Another terrible custom which used to exist, and of which you have all probably heard, was the custom of suttee; women used to burn themselves when their husbands died, very often leaving motherless children behind them. In one of the great fortresses of India I saw on the stone portal where the women went out to follow their husbands to the funeral pyre a red mark, made with their hands upon the stone. They used to smear their hands with powder and strike it as a farewell on the side of the stone as they went out. Eighty years ago the English Government determined to put an end to this horror; and although we were warned by a great many people (who ought to have known) that the whole country would rise against such an interference with their immemorial customs, the Government dared to go on, and it succeeded. No women now burns herself on a funeral pyre at her husband's death. (Applause.)

Another very deplorable custom which did, and does now, great harm, is the custom of child marriage. I dare say some of you know that it is usual in India for girls to be married when quite children—at the age of five or six. They then return to their father's home for a short time, but at ten or eleven years old they join their husbands. That custom is productive of infinite suffering and of very great evil for the race. It is a custom

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that is exceedingly difficult to deal with ; for Indians are sensitive about any interference with their domestic customs ; nevertheless it has received the attention of the Government, and I hope that a good effect is being produced, and that the lives of the girl children are being made and will be made less unhappy.

Education, too, though it is still backward, has been steadily encouraged. It has been my lot very often to go into the village schools (to which, amongst other subjects, English officers in India have to devote their attention) and to see Indian boys—curious little brown images with very bright eyes—squatting on the ground on the smooth mud floor, which serves them as table and chair and paper and everything, and doing their writing or working out their sums with a piece of chalk on the ground beside them. From the very beginning of my time in India I had to look after these things. I remember very well when I was quite a young man having to give away the prizes of one of the large village schools in a village in Bengal—a great thatched building in the palm trees holding about one hundred boys. They came up and read Milton and Shakespeare, answered questions in arithmetic and other things, very creditably and very brightly. I remember, too, at the close of the ceremony the headmaster of the school, who was a Hindoo, presented me as a thank-offering, with the customary dolly, as it is called (basket of flowers and fruit), and I found that in deference to my European prejudices they had put into the basket a bottle of champagne and two peppermint lozenges.

After leaving these village schools the brighter of the boys go to other and larger schools, and sometimes to the universities, of which India has five ; and from the university they sometimes go to England to finish their education there. Afterwards they go into every department of the Government service ; the service is full of Indian boys, and they rise to be Magistrates, Judges and even to be Justices of the Supreme Court. Now, it is the same throughout the British possessions ; the feeling that we owe a duty to the colored races—that it is our duty to improve and educate their children, make them respectable and useful members of society, make them help in developing the empire ; that

idea is strongly held by us. I have seen it stated that England holds her possessions for her own interests and holds them by force. Don't believe that nonsense, for it is nonsense, and malicious nonsense. One hundred and fifty thousand white men could never hold against their wills three hundred millions of natives. That is ridiculous; they could mob us—kill us all with sticks—if they wished to. The power that holds India and holds our possessions is not force—not force alone—but justice. We hold the balance fairly between different races and different creeds, and they know it and acquiesce in our rule. There is nothing which appeals to them so much (I am speaking particularly of India, where the love of children is one of the most strongly developed traits of character)—there is nothing which appeals to them so much as the care and affection which is lavished upon children.

I will go on now and say a few words about the white races of the empire; for there are many white races. Not only is the King king of Englishmen, of Irishmen and Scotchmen, but he has amongst his subjects' Frenchmen and Dutchmen, Maltese and other races. For all of them he is responsible. He is helped by the various free governments which exist in the dominions beyond the seas; at the same time he is responsible for all, and he endeavors to the utmost of his power to discharge that responsibility; but the most important charge that he has—the most important portion of the empire—is naturally the heart of the empire. I will not try to describe to you the condition in all the outlying parts; but I will say a few words about the heart of the empire—about those little islands from which our race has spread over the earth. Those islands contain only about 122,000 square miles—a mere nothing to your ideas. It has the area, about, of Virginia and the Carolinas—half the area of Texas; but it contains forty-two millions of people. Those forty-two millions constitute the heart of the empire. If that heart is sound the empire will be sound; if there is any unsoundness there, all the members will suffer. Now, what is the condition of the children of Great Britain?

I am afraid it must be admitted that there is one great dan-

get threatening. Unless something can be done to alter existing circumstances there is great danger of a physical deterioration of the race. For reasons which I need not explain to you now there has been a tendency in the United Kingdom for many years to pass from the agricultural pursuits to industrial pursuits. Of late years that tendency has been greatly accelerated, and the result upon the children is most deplorable. A great deal has been written on both sides of that question; but any man who has eyes can see for himself. It is distressing to see the white faces and the stunted forms of the children in our great industrial towns. I do not believe that the evil so far has gone beyond the range of cure. We are helped in dealing with it by the natural desire of all English boys—girls, too, for that matter—for exercise and games; and there is great recuperative power among children.

I remember, when I was living down in Cornwall some years ago, not far from my house, was the "Ganges," training ship for the navy. I asked the captain who commanded that ship where he got his best sailors and best boys. To my surprise, instead of saying from the coast population of Cornwall, Devonshire (which is one of the finest populations in the world), he said: "My best boys come from among the London street Arabs." That answer surprised me very much, and I said: "Surely, they must be physically inferior." He said: "They are at first; but after a year they are not. If you doubt me come and see for yourself. We are going to have some athletic sports shortly, and you will see, in all probability, a great proportion of the prizes will be gained by the London street boys." I went to a field where the sports were held, and, sure enough, London Arabs carried off a large proportion of the prizes. That, as I have said, shows great power of recuperation in children. It encourages us to hope that our efforts will show some measure of success. At the same time, we must not build too much upon it. There is not the slightest doubt that if the present state of things continues, sooner or later the bad air and the other evil conditions of town life will tell, and tell permanently, upon the physique of our race, and an empire without an imperial race is no empire.

Many schemes have been elaborated, and some have been put

into force for dealing with the evil. I will not try to go into that now; I have not time, and I should only try your patience. One of them is very interesting: it is the scheme of what is called garden cities. It is proposed now to get rid of the over-thick industrial population in our great centres by taking up plots of land in the country, three or four thousand acres, and founding upon them small towns where an industrial population and its children can live among healthy surroundings, and, instead of in horrible apartment houses, in cottages, where the children can grow up healthy and vigorous and strong. I do not know how that plan will succeed. Some people say it is fanciful. Perhaps it is; at all events that is the problem before us—the condition of the children in Great Britain is threatened by a great danger, and that is the problem before us now. I do not believe that we shall fail to solve it.

God has blessed us greatly, and I think he will continue to do so. I do not believe that the descendants of the men who have done so much for the world will be allowed to degenerate into a race of weaklings. I do not believe it. But, as I have said, that is the problem before us; and it is one which every patriotic Englishman must face with deep concern, and to which our strongest and most devoted efforts must be directed. I thank you for the patience with which you have listened to me; and I apologize to you very sincerely for not having been able to give you a more interesting address. (Applause.)

SONG OF BRITTANY.

MRS. SARAH M. SHERIDAN: It is a little song of old Brittany. It is told in this simple fashion, and the mother tells to her child this little story which I think has an exquisite moral quality to it. She said: "When little Gregory was very small his mother said that he was too young to labor on the farm; but when he was sixteen he might go to the village and become an apprentice. He went to the village to become an apprentice; but he finally sought occupation in Versailles; and the king said: 'We need great men to guard France. You are too little, Gregory.' But a war breaks out in Little Brittany, and Juan takes the little fellow to the war; but the balls whistle over his head and say, 'My boy, you are too little to come to the war.' One of the balls makes a trough through the head, but Jesus hears it and He sees, and He says: 'Come into My kingdom, little Gregory.' He covers him with His red mantle and He said: 'To tell you the truth, My kingdom was made for little boys like you.'"

(Mrs. Sheridan then sings French song as above explained.)

CHILDREN OF GERMANY.

FREI-HERR SPECK VON STERNBURG,

German Embassy, represented by Secretary of Legation.

Mrs. President, Ladies and Gentlemen:

It is really a great pleasure to me to be able to convey to you the greetings of the German Ambassador, and to wish to your congress every success that the noble task that you have undertaken deserves. Indeed, one glance only at the aims and purposes of the National Congress of Mothers must convince everybody that no nobler task can be imagined than this one for the carrying out of which the best elements of the womanhood of this great country have here united.

Ladies, the care of children is something eminently statesmanlike. The child is the father of the man, and the future welfare of all the nations rests entirely with its children. It is also eminently religious. The purity of the family life that shines so beautifully even in the remotest times of that heroic country, as it is written in the Old Testament, has also become the very foundation of Christianity, since the beautiful words "Suffer little children, and forbid them not, to come unto me, fell from the lips of the Saviour; but, before all, the care of children is exceedingly womanly; only the tender hands and the tender soul of a woman can know how to treat the delicate blossoms which demand such considerate and self-denying care; and, as it has been pointed out so beautifully on Monday last by the words that have fallen from the lips of the Chief Magistrate of this country, motherhood is the noblest form of womanhood. Bachelors like myself, I am sorry to say, are reputed not to be very fond of babies (laughter); and I must confess that the crying of babies in parlor cars or in sleeping cars does not altogether add to the joy of

life (laughter) ; but I am so particularly disgruntled in this respect, that I have often strongly mistrusted certain railway companies were running a baby farm just for supplying all the cars with the necessary music.

But, ladies, one glance into a little child's eye suffices to reconcile one—even me. (Applause). In particular it is the expression on the faces of very small babies that attracts me most. What deep philosophy speaks to you often from the eyes of a small baby ; they seem often to me to sing, or to speak in their own language : "Well, this is the world, in which I am going to live now. What funny creatures those grown-up people are ; but anyhow I think we shall get along very nicely together." But there is more in a little child's eye ; and sometimes it seems to me that there lingers, I fancy, a remaining something faintly reminding of the splendor of eternity whence they came. As I said, I am not a father, but a poor bachelor ; but, ladies, I had a mother, and so I know from the child's point of view all about what really sublime motherhood can be and ought to be ; and I remember, too, that when I was a very little child my mother used to take me with her on her frequent visits of inspection to the various kindergartens and asylums for children which were the object of her particular care and interest. These are, as you are doubtless aware, institutions organized in the labor districts of the big cities with the object of caring for and looking after children whose mothers go away from home to work all day. Here well educated and trained nurses take care of the children ; they teach the little ones to play ; they instruct them ; they sing songs with them and dance with them ; and even when I was a child it struck me that the light shining from the eyes of hundreds of bright children shows how much can be done to replace the happiness of that maternal care of which they are deprived and to brighten and to ennoble the lives of the children even of the slums.

I am proud to see here that our beautiful German word "Kindergarten," which so appropriately compares children with young plants and flowers, has become one of international meaning ; for the institutions that originated in my country through the endeavors of the two greatest German friends of children—Pesta-

lozzi and Froebel—have borne fruit all over the civilized world. These two great benefactors of children—Pestalozzi and Froebel—I think first tried to apply scientific knowledge, as well as a deep comprehension of the child's soul, to creating a system of developing the mental and moral faculties of children—of awakening their little souls and of rendering their childhood happy as well as useful. I also believe myself justified in saying that as to legislation for the benefit of children Germany stands out foremost among all nations. We have just heard from the lips of Sir Mortimer Durand that there is one great problem which every nation is beginning to grapple with; that is, the prevention of the deterioration of the race by the tendency of the population to accumulate in the large cities and to go—and even to send the children—into the factories. Now, I think we have tried in Germany, with a rather long experience already, to grapple with this question; and, if it interests you, I may just say a few words about how it has been done.

Allow me to give you only two examples. I think legislation has the right to be mindful of the welfare of children in two distinct directions: Firstly, protection against overworking and misusing children as wage-earners; and, secondly, the caring for and looking after children that are neglected by their parents, or whose development is endangered by the very atmosphere surrounding them. That is what you call (as far as I understand) probation work. In the first direction (for the protection of children) the trade regulations and the law of 1903 relating to the work of children in industrial establishments fixed rules for the whole empire. This law altogether prohibits the employment of children under 13 years of age in factories, and also of children over 13 years of age unless they are exempt from attending the elementary schools. The employment of children under 13 years of age, moreover, must not exceed six hours a day; the maximum duration of employment in factories for young persons to 14 and 16 years old is ten hours. The employment of all young persons for night work (that means from 8.30 till 5.30) is prohibited altogether. Further, a break of one hour at noon, during the forenoon and another half-hour during the afternoon is required by the law.

Moreover, the employment of young persons in manufactories where health and morals are endangered can be prohibited by regulations issued by the Federal Council, as has been the case with female employees engaged in glass works and rubber factories. The employment of children under 14 years of age as winders is prohibited, with certain exceptions only. Furthermore, the employment of one's own or other people's children in buildings, in brickyards, in quarries, worked by day, in pits and numerous other establishments especially enumerated where children are exposed to dust, as also in stone works, for the chimney-sweeping public; drying, mixing and grinding of paints in cellars; in public theatrical performances and other public shows is not permissible. The employment of children under 12 years of age in workshops of all sorts, in any living and sleeping rooms and kitchens used for trade purposes (that is, what you call "sweat shops"); working in places in the open air and all commercial trades is prohibited. Children over 12 years of age are not permitted to work by night from 8 to 8, nor during school time in the morning, and altogether only under certain conditions. The employment of children in hotels and saloons is subject to similar regulations.

You see there is a good deal of prohibition in it, but none that has not been tried by experience and that has not been found possible without serious interference with the welfare of the industry itself. Mind you, these are laws that are not only on paper, but enforced to the very last letter. (Applause.)

As to the other part I wanted to speak of—the protection of children in relation to education. Here the law prescribes numerous duties on the part of the employers and masters of trades concerning the improvement of the education. Employers are required, for instance, to grant employees under 18 years of age, sufficient time to attend public or industrial school for progressive education, including six hours a week. A master must not only grant his apprentices time for attending school for progressive education in a special branch, but must insist on their attendance, watch their movements and instruct them in all kinds of work executed in his establishments which are necessary for their education. It is also not permitted to occupy young persons

during the time fixed by the appointed clergyman for religious instruction.

As to the care for the neglected or criminal children, the law providing official educational guardianship contains some provisions that might interest you. This educational guardianship is established in the following cases. When the care for the mental, moral or physical well-being of a child under 18 is grossly neglected by the parents; or when immoral or dishonest behavior of a parent endangers the moral development of the child; or when the parental power is misused by the parents—also when an offense or any act liable to punishment has been committed by an offender not yet 18 years old and the law forbids the prosecution of the youthful offender in the ordinary Courts. I may add here that the leading idea of our treatment of youthful offenders is to exempt the child as much as possible from the regular Courts; on the other hand, to provide for a child that shows criminal tendencies and to provide for it in two respects: First, with a view of protecting human society against the possible repetition of a criminal action; secondly, and principally, with the purpose of improving the moral and mental qualities of the youthful offender.

The educational guardianship consists in the child being given into the care of a carefully selected private family or college, or (if necessary) a reformatory, and at the expense of the public authorities. These authorities consist of the law Court for guardianship provided for every district, whose duty it is to investigate every single case and to decide whether or not there is reason for the educational guardianship taking place. This Court begins its investigations upon the request of the district or municipal authorities, or of the chief of police. These authorities are bound to draw the attention of the Court to any case that might justify its interference. The Court, however, before rendering its decision, will scrupulously and thoroughly investigate every single case. The law provides that this shall be done by hearing the parents, the tutors, the Mayor, the parson or minister, the school teacher and any person able to give evidence about the circumstances in question. The Government authorities of the

district are to be given an opportunity of examining the lawfulness of the proceedings. In urgent cases preliminary provision for the welfare of the child may be ordered by the Court so that the child may not be injured by the necessary delay. The right of appeal to the superior law Courts against the decision of the Court is also given.

You see there is ample security provided against any unnecessary interference with the private educational rights of parents or tutors. All the expenses of the proceedings are defrayed by the Government. The child can be given over for education only to a family or college of the same denominational character as the child's. Moreover, for any child given over to the educational guardianship of a private family or a college, a special tutor is provided by the authorities for supervising the welfare of the child. This tutor (so the law expressly and most appropriately states) may be a woman; and this is one of the rare cases in which women are co-ordinated entirely with men in the filling of a public office in our country. As far as their experience extends this law works excellently and also involves, as you can easily see, great devotion and self-sacrifices on the part of all the authorities and officials connected with it; but the efficiency of our system of grappling with the problem of the education of neglected or criminal children is shown by the evident fact that you find in towns—or in the country even—in the poor districts of our manufacturing centres, no street urchins left to themselves, no destitute children begging, no youthful tramps wandering about and sleeping in porches or on benches, no children of perverse or criminal tendencies inflicting the public schools; and hardly any cases before the police courts of children stealing purses or creating other mischief. (Applause.)

I think, in the way our system is carried out, the right line is drawn between the personal liberty of the family life and the point where interference of the authorities is justified by the consideration of the welfare of the children and of the public interests. Neglect on the one side and coercion or punishment on the other breeds criminals and beggars; but systematic care and attention, directed by the authorities and employing as much as

possible the aid of private families where a good woman rules the family life, cures the evil and prevents it as far as possible, instead of only repressing its worst symptoms and consequences.

This is only an example of how in Germany the legislation endeavors to grapple with the important question of the protection of children, and of probation work. I am quite aware what great work is done in this line in this country, too. When I traveled here some ten years ago and studied the condition of the working classes, I found nearly all the labor departments, not only the central one in Washington here, but also of all the single States, busy and occupied with drawing up legislation of this sort, and I saw very good practical work done, too. I shall especially never forget a visit to the Hull House, in Chicago (Applause); and the excellent and energetic and self-sacrificing lady I met there whose name was Mrs. Florence Kelly.

Now, ladies, I think I must come to an end. In every civilized country there is respected one unwritten commandment, which might be styled the corollary to or a paraphrase of the fourth commandment of Moses; it applies to every nation and it reads: "Honor thy children, that thy days may be long upon the land that the Lord thy God gives thee." (Applause) And that is why I think that mothers are more important for the future welfare of any nation than even statesmen and diplomats.

This country of yours is a republican country; but, ladies, I think there is one monarch which can even be sometimes a tyrant which will never be dethroned in this country, and will always be appreciated just as he is appreciated in all the European countries. That is, His Majesty, the Baby. (Applause.)

SYMPATHETIC PARENTHOOD.

MRS. THEODORE W. BIRNEY

I once saw a mother standing, white with anger, over a little girl of six, who was kneeling, and with trembling, tiny uplifted hands was pleading: "O, Mamma, do not beat me, please do not beat me," and painful as is the recollection I always recall the experience, at least mentally, whenever I am to lift my voice before such an audience as this in behalf of childhood, for my platform courage, like that of all the dear women associated with me in this work, from the beginning and since, is decidedly of an acquired character, and I need this call to my emotional nature, ere I can forget you and myself in my theme.

Your heart aches with mine at this picture, because you know that it is daily enacted in millions of homes throughout the world—not your home, not mine, but in homes of others less fortunate in their environment and opportunities than we, the untrained, the irresponsible mothers. Was I angry with her? No, how dared I be, when I knew so well the limitations of her life? A great pity filled my heart, and asking her to step aside I remonstrated with her as tenderly as I could. In a few moments all signs of rage had disappeared, and she was sobbing and saying, 'Ah, Madam, if somebody had only talked to me like this before, I might have been a better mother.' Such opportunities come to us all, and no mistaken idea of interfering with other people's children should ever deter us, in hovel or palace, from

speaking the word which may stay any hand lifted in wrath against the most helpless of all beings on earth—a little child. There is no need to elaborate upon such an incident; you know all the other ills which surround the children of this poor mother and others of her kind. So much for the objective suffering of unfortunate childhood, that which he who runs may read!

There is another phase of childish suffering which is so subtle that only they who truly live, not only with their children, but are always earnestly seeking for knowledge through the medium of child study, can ever hope to fathom its mysteries, and that is the subjective life of the child, all that its mind holds of so-called childish griefs, fears, disappointments and anxieties. We shall not be sympathetic mothers if we cling to the old idea that there are such things as childish griefs. Grief is grief, whether it be over a broken toy or a broken life; the results, I grant you, are widely different, but the mother who smiles lightly over broken toys may live to weep over broken lives.

Some of the saddest letters I have ever read were written by people whose characters had been warped through a misunderstood childhood. And now I ask you—if you were going to build a valuable house, to whom would you go, an architect with little knowledge and limited experience, or to one who had made the most of large opportunities? Has it occurred to you to compare the vocation of child-training to that of architecture? It is all building, save that one is a structure for temporal use alone, while character building is for eternity. And as a wise architect gathers ideas from the architecture of many lands, so should they who have the care of children seek for enlightenment as to their spiritual, physical, moral and mental needs. I place the spiritual first, for I believe that the youngest child may drink in spirituality from the spiritually minded about it. And now where would you seek for this enlightenment which is to help make the child into the ideal man or woman? Would you depend upon your own personal experience for guidance? Not if you were a thoughtful man or woman; you would cherish your experience and discoveries, but you would experiment as little as possible, you would seek a basis for your work of the highest obtainable authority, you

would carefully read and ponder over the books of Susan E. Blow and Elizabeth Harrison and others I might mention. I grant you the authors of these books are not all physical mothers, but their knowledge of child nature is great and accurate and they have given me more light upon my own problems of motherhood than all the physical mothers I have ever known. Again, would you depend upon your own limited knowledge to guide the bark of life through that mysterious sea of adolescence, so vast in its possibilities for good or evil?

There is a book written long ago by Herbert Spencer entitled "Education." If you think child-study through other mediums than your own limited experience a theory, read that book; it will change your conviction as no argument of mine could ever do.

Dear Madam President, associate officers and delegates, forgive me for dwelling upon a plea so familiar to you; you need no exhortation from me. Your presence as delegates from Mothers' Clubs, Home Makers' Clubs, Child Study Circles and kindred organizations, is unanswerable testimony as to your beliefs, while your spoken and written words like hosts of angels, fly onward through space, leaving in their path a train of glorious light to guide us through the darkness of parental ignorance.

Again I say you need no awakening, but can it thus be said of those who, never having read even a single reliable article on child-study, yet smile and ask:

"But Mrs. Birney, is not the work of the Congress purely theoretical, I think every mother knows best how to bring up her own children?"

Does the observation of any of you confirm such a statement?

There are ideal mothers I grant you, who never belonged to a Mothers' Club, who never read a line on child study, but they are women with a genius for motherhood; yet even they with their snow-crowned heads, will tell you tearfully of the penalties which ignorance cost them.

You know the Mothers' Congress and its work; it is a living epitome of sympathetic motherhood. As Daniel Boone, the brave pioneer in Kentucky, placing his ear to the earth 'neath the shade

of primeval forests, exclaimed to his companions: "I hear the tramp of unborn millions, who will, in the years to come, cross this land." So we tell you, we are working, not only for the children of to-day, but for the untold numbers who are even now journeying earthward, and who will rise up and bless you for what you and every other organization in the world is doing to give us the ideal civilization.

Are there any lonely men or women here to-night, any whose hearts are burdened with grief for the living or dead, whose lives for one reason or another seem narrow and shut in? If such there be, may I remind them of the message, "A little child shall lead them?" Follow that leading, open your hearts and minds, and see the sun-light which rests in all fields of true service, but mark well, that service which offers richest compensation for all the ages is to be found in those fields wherein childhood rests.

We have a present need of our hospitals, asylums, almshouses, prisons and reformatories; they are merciful, humane, but justice and common sense alike demand that the necessity for them should diminish, as the value of preventive over reformatory work is understood.

I know one dearly loved woman, not a thousand miles away, who has no children of her own, but whose beautiful maternal spirit broods over the childhood of the world, and whose life is spent in their service. When the maternal longing is strongest upon her, she sends messages to other mothers which may help them to a realization of their blessings as well as their responsibilities. The world is full of sympathy, but as perfect love must embrace justice, so must sympathy in its highest development embrace wisdom. There is the mistaken sympathy which dwarfs the object upon which it is bestowed, which fosters weakness rather than strength.

It is love for this work, and faith in the workers which has brought me these thousands of miles to be with you, and the same magnetic qualities will bring me to your National meetings from the ends of the earth, if necessary.

The sympathy which does not result in action is mere sentimental emotion, and our soul growth demands that we shall ex-

press our loving thought in service of some kind. Cultivate sympathy in your children, but beware lest you overdo this and make them morbid. Like all other great truths, it is best taught by example. Children are naturally sympathetic; looking from my window one day on the eve of a summer departure, I saw two little figures going slowly down the path, and carefully sprinkling something as they went. Upon inquiry at luncheon as to what they were doing, the eldest replied, "Oh, Mamma, we are sprinkling bread crumbs, so the poor little ants won't get hungry while we are away."

Many heart-broken lonely men and women suffer so much before they attain unto the joys and sympathy with and of service for others, and this they might often have been spared, had they been encouraged to think of others in their childhood.

If we could only know all that a little child feels and thinks, we should be so tender, so considerate of them; we hurt them in a thousand ways, we grown-ups; we are so absorbed with our point of view, we cannot see theirs and some mothers and fathers never realize the full need for sympathy until the baby hands can no longer give that little tug at coat or skirts with which all parents are familiar, and the baby voice has passed forever from earth, and there remains only that unending tugging at the heart strings, which we call vain regret.

What was it which made me feel at home with the Mexican women as I passed their little adobe houses and saw them sitting in the doorways with their babies? The bright answering smile they always gave me when I smiled upon their little ones and said *bebe*, *ninya*, or *ninyo*, as the case might be. I'm glad the first Spanish word I ever learned was *ninyas*, which means little child.

"Eight years ago I made the plea at the first National Congress of Mothers that this work should be for all, regardless of race, color, creed or condition, and I still hold the conviction expressed then that ignorant parenthood is the greatest menace which shadows all the nations of the earth to-day. I do not mean ignorance of Greek, Latin, higher mathematics, literature or any of the many attractive forms in which learning appeals to us, but ignorance of those things which vitally concern the child's well-being."

Monday night marked an epoch in the Mothers' Congress, when the President of the United States, Theodore Roosevelt, stirred the hearts and minds, not only of the vast audience which filled this beautiful church, but of a listening world as well, for when our President speaks his words fly on the wings of the night to all parts of the earth, and on Tuesday morning his message was read in London, Paris, Berlin and the other great cities of the world. It means much to the growth of this work that the gentle, gracious "First Lady of the Land" is our friend, and that within the White House is that happy ideal home and family life for which the Congress stands. Greater than all personality, however, or than the recognition of the mighty, are the principles for which the Congress stands.

Many races and countries have been represented on our platform to-day, and to-night you have listened to the English Ambassador, Sir Morton Durand, and the representative from the German Embassy, Frei-Herr Speck von Sternburg. As they told us of the condition of childhood in their great empires, I'm sure your hearts beat with the same joy over progress made, with the same deep sympathy over the shadows in the lives of children of England and Germany as they could have done for those of the children of America. Let us all hope and pray for that glad day when the love of childhood shall be a tie which shall unite all the nations of the earth in highest, holiest purpose.

I have a little story here from real life.

It is directed especially to a father; but the principle it stands for can easily be appropriated by the mothers.

*"A young merchant, intent on business, while rushing across the city on his wheel, met with a collision. The result was numerous bruises, sprains and dislocations, which laid him aside from active duties for a few days. The mental currents, which had been rushing out along lines of business activity, were suddenly checked, and boiled and seethed in irritation and rebellion. "It would not have been so hard," he said, "if I could have been let down easy; but this sudden stoppage from a point of intense activity to a state of enforced quietness is almost unbearable." One evening, while lying upon his sofa, he noticed that his little

boy, a bright little fellow of four years, was remaining up after his usual bedtime, and, calling the nurse, he commanded her to take the child to bed. The little fellow resisted with kicks and screams, was scolded and slapped by his father into sullen acquiescence and carried off rebelliously to bed. "I declare," said the father, "that child is getting to be incorrigible. I shall certainly have to take him severely in hand."

This remark was addressed to a friend, a woman of experience, who, sitting in the room, had been a witness to the proceedings. The comment of the father opened the way for the expression of thoughts which were welling in her mind. "Did you notice what the child was doing when you ordered him to bed?" she said. "Why, no; not particularly. He was playing, I believe." "He was very busy," said the friend. "He had a grocery store in one corner of the room, a telephone in another and a magnificent train of cars with a coal scuttle engine. He was taking orders from the telephone, doing up packages in the grocery store and delivering them by train. He had just very courteously assured Mrs. Brown that she should shortly have a pound of rice pudding and a bushel of baked potatoes; had done up a pumpkin pie for Mrs. Smith, when he was rudely disturbed in his business by Sarah and carried off to bed. He resented, and probably if he could have put his thoughts into words would have said just what you did a short time ago—that if he could have been let down easy it would not have been so hard. (Applause.) But to be dropped suddenly right in the midst of business was intolerable. Now, he knows that to-morrow the grocery store will have been demolished, the telephone will have disappeared, the train will have been wrecked, and if he goes into business again he will have to begin at the foundation. You think your experience is hard enough; but you know there are others at your place of business who are looking after things as well as they can. How would you feel if you knew that your store was demolished and had to be built up again from the foundation?" "Oh! well," said the father, "but that is business. The boy was only playing." "The boy's occupation to him was business, just as much as yours is to you; his mental activities were just as intense; the sudden

checking of his currents of thought were just as hard to bear, and his kicks and screams were no more unreasonable in him than have been your exclamations and sufferings during the time that you have been ignominiously consigned to bed. You have been worrying over plans that were suddenly confused because of your accident; he goes to bed feeling that Mrs. Brown would be disappointed because she didn't get her rice pudding, and it was just as hard for him to bear this as it was for you to bear your experience." "Well, what would you have me do?" said the father. "Would you let the child sit up all night because he is interested in his play?" "No, but you might have let him down easy. Suppose you had given him fifteen minutes in which to rearrange his thoughts. Suppose you had called him up and said: 'Well, Mr. Grocer, I would like to give you some orders, but I see that it is about time for your store to close, and I shall have to wait until to-morrow.' No doubt the little grocer would have been willing to have filled your orders at once; but you could have said: 'Oh, no. Shops must close on time, so that the clerk can go home. There will be plenty of time to-morrow. I see you still have some goods to deliver, and your engineer is getting very anxious to reach the end of his run. In about fifteen minutes the engine must go into the roundhouse and the engineer must go home and go to bed, so as to be ready for work to-morrow.'

"Do you not see that this would have turned the thoughts of the child into just the line that you wanted him to go? He would have been glad to close up his shop, because that is the way men do; and as the little engineer at the end of a run he would have been very glad to go to bed and rest. Instead of a rebellious child sobbing himself sulkily to sleep with an indestructible feeling of injustice rankling in his heart, as a happy little engineer he would have gone willingly to bed, to think with loving kindness of that father who had sympathized with him and helped him to close his day's labor satisfactorily." "I see," said the father," and I am ashamed of myself. If I could waken him I would go to him and ask him to forgive me. Sarah, bring Robbie here." "He is asleep," was the reply. "Never mind; bring him anyhow."

The girl lifted the sleeping boy and carried him to his father's arms. The child's face was flushed and tear-stained; his little fists were clenched and the long-drawn, sobbing breath showed with what a perturbed spirit he had entered into sleep. "Poor little chap," said the father penitently, as he kissed the cheek moist with weeping, "can you forgive your father, my boy?" The child did not waken; but his hands gently unclosed, his whole body relaxed, and, nestling his head more closely against his father's breast, he raised one chubby hand and patted the father's cheek. It was as if the loving voice had penetrated through the encasing flesh to the child's spirit, and he had answered love with love; and they will always answer love with love." (Applause.)

*Mary Wood Allen.

CHILDREN OF THE SOUTH.

MRS. ROBERT R. COTTEN.

Madame President, Ladies of the Congress and Friends: The South has most appropriately been called "The land of large families." People down there agree with Tupper, who said that "a baby in the house is a well-spring of pleasure," and he reasoned logically and arithmetically that "if one baby brings so much pleasure, six babies will bring six times as much." (Laughter.) The great and good and wise man who spoke so enthusiastically to us the other night, the revered and beloved President of the United States, had a Southern woman for a mother, and I am very sure he owes to that his orthodox views. (Applause and Laughter.)

Now, I do not see that the children of the South can in any way differ from the children of the other sections. Childhood is very apt to be the same, if surrounded with the same environment. There is one heritage that the Southern child is sure of, and that is the heritage of deep love. It is universal; it is the keynote of our life, which has always been largely family life; both the white mother and the colored mother (who is plentifully in our midst) are imbued with this deep love for the child that is sure to redound to the child's great benefit. We have there the same classes of children that they have everywhere—the classes of the well-to-do, who are sure of the best of everything; the children of the middle class, who are continually improving their conditions, and the children of the very poor, who get very little; but, oh! it is so good to see they are getting more as the years roll on.

These children in the various classes, of course, include the factory children about which you hear so much. So much has been said about the children in the factories of the South that, backed up by a great many other enthusiastic Southern women, once I really personally undertook to make a little tour of investigation. I would not have dared to call it so, because, of course, I would not have had any opportunity for observation on that tour, but I did. I took my lance like Don Quixote of old and with all these mothers cheering me on we determined that the Southern children should be taken from the factories. It was a good resolution; but with my lance in hand, as I said, I went out on this crusade alone. The others stayed at home to cheer. (Laughter and Applause.) I went to a silk factory at first. (This is all personal; I don't know that I ought to give it; but I learned some very wise lessons.) I went to a silk factory and there I did find little children out of the sunshine working indefatigably; and I talked with the owner of the mill, a man who had put hundreds of thousands of dollars into this business enterprise.

I found in this mill this network that is woven around the economic value of the child. He had put all his money in the mills, he said, without thinking that the women would ever interfere with the conditions around him. That sounded all very well.

I assured him that we did not intend to interfere. He objected to the child in the mill. That is another encouragement; all the Southern men object to the children in the mills, and just as fast as possible they are going to remove this web of economic conditions that I was telling you about that will keep them in there. As I talked with him I was satisfied that when the time came for the age of children to be put in the mills to be talked about in the Legislature (as we all did talk about) that he would not take the stand against such a thing; though, of course, I didn't tell him that they were going to try to do it. I am too old to tell what I am going to do. I asked his permission (which he gave) to go into the houses the women lived in to visit the homes; and I went there and my heart grew sad. I became convinced that the economic value of the child in the home was the worst problem, that it was not the capitalist. The fathers of the children in my State (I cannot speak for all of the Southern States; I am sorry I am not more in touch with the subject)—the fathers of the children in the mills defeated the bill to take them out of the mills. It is a very sad condition, but I am satisfied that the workers in the other States found the same thing, that very economic value of the child. I talked with the fathers right hard to do this for me. Said they: "It is our duty." (See how plausible this sounds), "it is our duty to teach our children thrift. They will have to work, and unless we teach them to work, of course they will grow up shiftless and no account and become worse than they ought to." Of course, that was all true—I couldn't say a word. I talked with the mothers—many of them reasonable; but there I found one of the horns of the dilemma in the homes of the mothers of the factory children. There, sisters, is where we have got to do our work, the same battle cry of a more elevated home life.

So from all these conditions and others, one deep lesson I learned—that, while I was determined to work continually for the improvement of these conditions, I could not, nor could the women in the State, and all the women in all the States could not, wipe it out at one or two blows. Reforms of all kinds, in labor laws, in all kinds of legislation in which women and children are so deeply interested, must come like the dawning of the day, a

little and a little and a little more until the sun comes out and dispels all the darkness. We must be a little more patient, remembering that the reforms have their evolution and their perfection; they are not born perfect. Nothing is. Nothing comes into existence perfect, it is first an ideal, and then an action and then a movement, and then a sweeping away of the things that have been objectionable, and it is the one thing I learned, to bear **patiently**, since that investigation; and we all must try to **learn** **patiently** now to work for the child in the factory, and, while it is necessary to keep them there, keep **lengthening** the age and in the meantime provide the sun **that is** to lighten the day when it comes, and that is education.

With us we have no school terms. That was another thing that the mothers told me. She says: "When we take them out of the factory we have nowhere to send them. We have no schools, except a few months in the year." (And that is another thing to which we in the South have been advancing our labors.) "He had better, really and truly, be in the factory; because he would either be down at the grogshop with his father or in the street with evil companions." Unless we have got the educational facilities for which we are working, and when that comes then we can take the child entirely out of the factories, and we are going to do it. (Applause.) The only message I can bring you from the South to-night is that all the mothers of the land be of good cheer! the Southern mother-heart is awake, and she will stand with you hand in hand to see that the standards of home life are made purer and more high, and she will bring the fatherhood of the South with her to help you to work for that human unit—human trinity—the mother, the father and the little child that is in the midst.

NEGRO CHILDREN OF AMERICA, Mrs. Anna E. Murray.

Mrs. Anna E. Murray, of Washington, who is of African descent, in opening her address, said:

It is true that the children of any race are the hope of that race is doubly true of all backward races, and especially true of American children of African descent. The problem of a Repub-

lic is the problem of childhood, and in America there is a race problem which will be solved aright only when the Republic of all childhood is nurtured and guarded as the jewel of our civilization.

The large mother heart of the negro woman responds so readily to the needs of little children, as shown by the mammy love of old slavery days.

Our hope, she declared, lies in the children. To them we must look for the growth of the future, for the increase of right living, for happiness and peace. Upon them we must lavish our greatest care if we would throw off the heritage of slavery and do our part toward the solution of America's race problems.

Nurseries should be established where working mothers may leave their children and where others may come for advice and help as to what is best for the child.

In a number of places in the North and a few in the South, she said, these nurseries have been opened, but when attempted by the colored women unaided by the whites they have generally failed. Co-operation is necessary, for the results are as beneficial to whites as to blacks.

She said in closing that it was her belief that the kindergarten would do more in establishing these ideals than anything else. The most signal success of effort in this direction has occurred here in Washington.

How much it owes to the mothers' congress is beyond expression. It was undertaken in 1896 by the Colored Women's League, through which was issued the first call for a national convention of colored women. In the search throughout the country for kindergarten teachers such a lamentable dearth of women prepared for this work made a normal training school an imperative necessity. "At the close of two years of effort, and one week after the graduation of our first class, through co-operation with the white men and women interested in the establishment of kindergartens for white children," stated Mrs. Murray, amid applause, "Congress gave a joint appropriation of \$12,000 for introducing the work into our public schools. Of the seventy-five women who have been under our care we have graduated forty-five, all of whom are teaching save nine, who have married and whose material instinct turned into insight, must make their home life purer

THURSDAY, MARCH 16.

DEAF CHILDREN WHO HAVE BEEN TAUGHT TO
SPEAK.

MISS MARY S. GARRETT.

President Penna. School for Teaching Speech to Deaf Children.

One of the aims and purposes of the National Congress of Mothers is to "arouse the community to a sense of its duty and responsibility to blameless and neglected children." There is one deaf child to about every fifteen hundred of the population, and it goes without saying that these children are not to be blamed for being deaf. While no one dreams of blaming them, it is sadly true that almost all of them are neglected in a way that no one dreams of neglecting hearing children.

Germany began many years ago to teach her deaf children to talk rather than to use arbitrary signs understood by no one in the outside world, but their compulsory education law provides that this training and their education must begin at seven years and end in seven years more. Hon. J. B. Showalter, when a member of the House of Representatives, in Congress, in discussing this subject there asked: "Would it be wise to try to subject hearing children to the rule that they are not to be taught to speak until they are six years of age?" Yet this is the general practice everywhere in regard to deaf children. In many cases the age limit is higher.

Our Home for the Training in Speech of Deaf Children Before They Are of School Age was established in 1892, at Belmont and Monument avenues, in Philadelphia, Pa., to inaugurate the utilizing of the natural years for this purpose. Since 1886 we had been laboring, by distributing literature, to induce parents to do in their own homes what we are doing in this Pennsylvania Home, but without success. Because this natural opportunity

has always been neglected for these blameless children, there is an almost universal feeling that they cannot learn through the eye what we learn through the ear, when the fact is, and experiment proves, that this is the proper time for deaf children, as well as hearing children, to learn the speech and language through which they will later be educated and made a part of the world in which they must live.

The Mothers' Congress, ever on the alert to improve conditions for children, has adopted this work as one of the opportunities which they wish all deaf children to have. I will give you a brief outline of what the children have accomplished in our experimental work, and I think you will feel that hereafter you will want to do your share to save these blameless children everywhere from any further neglect. If we had been able to make parents of deaf children realize how much is possible for them to do in their own homes for their children by simply treating them exactly as they do hearing ones, only addressing their eyes instead of their ears, it would not have been necessary for us to establish another what might be called "institution." I once heard a skillful charity worker say that no institution ought to exist which did not labor for the final doing away of the necessity for itself. I firmly believe this, but we found that it was necessary to establish this Home (and I think there is the same necessity in other States) to show what can be done for these children by closely following what should be done for all children in their own homes, hearing as well as deaf. As I have often said before, I sincerely hope that such homes as these will lead in the course of a generation to deaf children not being separated from their homes any more than hearing children. Of course, there are children who have no suitable homes, who must always be looked after. I will quote a few lines from our biennial report just issued:

"During the two years since our last report our work has been continued on the same plan followed since our foundation. We admit deaf children of sound mind at any period between the ages of two and eight. While we do not admit children for a shorter period than six years from time of entrance, we do not limit those who for any reason require a longer training, to that

period, but extend it according to the needs of any child requiring it. We do not admit feeble-minded children, but we have had three of the sort found in the public schools for hearing children, who are backward and require special training. To two such children we gave special training and did not advise their going to public school on leaving here, but advised their going to work, as they had both shown constructive talent in their sloyd training here.

In addition to the articulate speech and language acquired in our home life, we give the children before leaving us, sufficient knowledge of school studies to enable them to enter the fourth grade of public schools for hearing children. We naturally prefer that the children should enter the home at the minimum age. The younger graduates in the class have more natural speech than the older ones, as the older ones all suffer more or less from having missed nature's time for acquiring speech and language.

We have a beginning class, in which a good proportion of the children entered near the minimum age, and their especially skillful teacher (Miss Simpson) observes that these babies' voices are not only softer, but that they imitate the words taught them more naturally and with less effort than the children in the class who were older when they entered. She finds that the imitation is easier for them than for the older children.

In all our classes we find the various grades of intelligence and ability which are common to all groups of children. I feel that we have great cause for thankfulness in that each class has a teacher who realizes that each individual child in her class must be trained, taught and guided according to its individual needs.

All the children who have completed our course, returned home and gone to school with hearing children are able to keep up with their classes. The only special thing that we ask for our children is that they may have a seat where they can see the teacher's face in good light.

We have two cottages, each built to accommodate 30 children, and the children in each cottage are divided into three classes. The teacher's work with the babies is simply to give

them through the eyes the language that hearing children get through the ears, at the same time and in the same way as hearing children learn it. That is with toys and play and outdoor occupations.

Naturally, as we admit the children between the ages of two and eight, the children in the different classes differ in age, as they are classified according to the length of time they have been learning speech and language. I have with me one little boy, a graduate of the class of 1904, who has not yet entered school with hearing children because he had to have an operation for running ears, and subsequent treatment in the hospital, which has prevented it until now. I have also a little girl with me who is in the advanced class and has still a good deal of ground to cover before going to school with hearing children. I have a little girl and two little brothers from the three classes next below that. I could not bring any representatives from the baby classes, as they are too young. The two little deaf-born brothers are children of parents who are cousins. I cannot recall just how many we have now who are children of cousins, but the last time I went over the blanks I found that there were at that time ten children out of sixty. The little girl representing the most advanced class remaining with us had a brother in the class which graduated last autumn. There was also a brother and sister in that same class.

I will let you hear some of the children talk who are still in the Home.

Rebecca lost her hearing at two years of age from scarlet fever. She retains some hearing, but had lost all her speech when she came to us, two years ago last September, and was only able, according to her parents, to say "pop" and "mom." In every group of deaf children we find some who have more or less perception of sound, and when it is not enough through which to learn speech, they should have the same treatment as those who are stone deaf, especially as this little hearing is very apt to disappear as they grow older, just as the hearing of older persons diminishes. Of course, it is wise to try and develop it, if possible, but every deaf child who has not enough hearing to learn speech and lip reading should certainly learn by sight.

Fortunately, deaf children have some compensations. Their sense of feeling is so extraordinarily acute that they tell me they can feel the difference in the approaching footsteps of different persons and recognize those with whom they are familiar before they see them. Also their inability to hear what goes on around them aids their powers of concentration and relieves them from much of the nervous strain, from which we suffer from hearing disagreeable sounds.

Dora is the little girl from our most advanced class, which will not be ready to leave for some time.

John is the one who graduated last autumn and is ready to go to school with hearing children. He came to us at three years of age, and for the first few months was one of the most unpromising cases we ever had; it was three months before the teacher could get him to use his voice, but when he began to improve he improved very rapidly.

I have with me in my party a young girl of sixteen, who lost her hearing through scarlet fever at eighteen months, and was trained in our Home. Her training was not continuous, as there was an intermission of fourteen months when she was not at the Home. The training at all times should be continuous. She entered a public school for hearing children in West Philadelphia in 1901, and I well remember when I asked the principal to admit her he objected and said he did not think she could get along, and advised me to send her to a deaf and dumb asylum, as he called it. However, she has done so well that last autumn when I applied to him for the admission of one of our graduates of 1904, he was very willing to accept the boy, owing to the success of this young girl there. I should be very glad to have any of you meet her later, if you wish.

As you understand, the whole object in having deaf children educated in schools with hearing children is to prepare them to live their lives among hearing people and everything that makes them more like normal people should be given them. Naturally, our boys, after completing their course with us and attending

schools with hearing children, learn their trades among hearing people, and in so doing become more and more able to ply them among hearing people as they must.

CO-OPERATION OF HOME AND SCHOOL

MISS LILLIE A. WILLIAMS
Trenton, N. J.

She's lost her little boy to-day;
Her eyes were moist and sweet
And tender as she went away
To hurry down the street.
She stood there for the longest while
And watched and watched him, then
She said, and tried to force a smile,
"He'll not come back again."

Inside the house, her tears would come,
She sank into a chair
And wept above the battered drum
And trumpet lying there.
The sunshine stole into the place;
It only made her sad
With thinking of the pretty grace
His baby tresses had.

She thought on all his little ways,
She went to see his crib
Up in the attic; then she'd gaze
On platter, spoon and bib
And all the trinkets he had thought
So fair to look upon.
Each one of them the murmur brought
"My little boy has gone."

She wandered through the house all day
To come on things he'd left;
And, O, she missed his noisy play,
And felt herself bereft.
When he came running home at noon
To tell of school's delight,
She hugged and kissed him motherwise
With something of affright.

This is the pain in mothers' hearts,
Now school days have begun;
Each sees the little child depart,
And baby days are done.
Each mother fain would stop her ears
And hush the calling bell,
For, somehow, in its tones, she hears
The sounding of a knell.

Pathetic as is this picture of a sorrowing mother, the thing about it which arrested my attention and burnt it in upon my memory was the instant conviction that it expresses the most heart-piercing of all pathos—that of unnecessary suffering.

This mother who is held up to us, and I think truly, as a type of the mothers all over this America of ours, is suffering because she feels that her child is less her own. His little life which has been passed entirely within her domain, the world of home, is now to lie for part of the day in the world of school—and these two worlds are entirely distinct, mutually exclusive. From that of school she is shut out and so while the teacher has him she has lost him. This doctrine of the complete separation of home and school is wholly false and is working incalculable harm to the children, the homes and the schools. It arises, I think, chiefly from the fact that parents so often do not realize the profound change which has taken place, in recent years, in the views and aims of progressive teachers. When I ask one of the plain people, What is education? he usually replies, getting learning or instruction—a school is defined as a place where pupils are instructed—the teacher is one who imparts knowledge. It is not so many years ago since the average teacher would have been content with similar views, but it is not so with us now. We have learned to • concentrate our attention upon the children. We have come to see that each little child is not a complete little man or woman in miniature, but an undeveloped thing, a mass of buds, of germs, of promises—all incomplete. Some of these buds, capable of developing for evil if turned in wrong directions or developed too far, for the most part a mass of possibilities for good, a something that will grow into a man or woman. More than this, we have come to see that this growth does not take place in a vacuum, the child is not suspended in space and free to grow as he will, but

he is born into a most complicated web of relationships, under the pressure of which he must grow. He is born into a home. He has a father, a mother, whose characters influence him profoundly. Their personalities, their beliefs, religious and other, react upon him; so do their occupations. He has brothers and sisters. He touches the physical through his bodily needs. This home enters into many relations with people outside, in buying and selling, in service and labor, in the church, in the town, the State, the nation. Not only must he grow in this web under this pressure, but he grows up only to assume a more responsible position in it, to be in turn a citizen and a father. We have learned to define education as the purposive modifying this web of relationship with the view of so influencing growth that the children shall develop into good men and women, meaning by good not only morally and religiously good, though we do put that in the first place, but good in all these relations, able to earn a good living, a good physical being, a good father or mother, a good citizen, a good social being, and so on. Parents, is not this what you wish for your children? We see how large this process of education is—that home and school are two agencies engaged upon different parts of the same great work. That home has the larger and the more important part but that the two can no more work independently without the risk of seriously harming the children than could two sets of scientists engaged upon an important experiment upon growing plants, in the Agricultural Department here in Washington, work without any agreement and co-operation and yet hope to reach any satisfactory results with the plants. We teachers then realize that ours is the relations of dependence; that we touch but an arc of that circle whose great sweep lies in the home. We have the child five hours a day, five days in the week, ten months of certain years of his life. Certain matters of the child's life belong wholly to the home, certain are the especial province of the school; very many belong to both. Take health, for example. Of what avail is it that the parents take the most anxious care that the hygienic condition of the home be as nearly perfect as possible, if the child attends school in an ill-ventilated building, damp with water in the cellar, foul from bad plumbing, insufficiently lighted

and poorly cleaned. On the other hand, how can a teacher secure good work from a child who is faint for want of food, having eaten no breakfast, or one who is anemic, or nervous from having taken too much strong coffee or sat up too late at night.

Or take conduct. What we call discipline at school is nothing but securing right conduct from the pupils. Here the inter-relation is of the closest for to work at cross-purposes with the home means serious injury to the child's character. Especially is this true of that part of discipline known as punishment. The teacher knows that punishment is like medicine—a nauseous dose, perhaps—but one administered in the hope that it will cure the child of a certain propensity toward wrong conduct, so that in the future the offense will not occur again. It is the most individual sort of work. What will cure one child will make another worse. Here the teacher's role is that of the physician, and she will be but blundering in the dark unless she has that knowledge of the child's peculiarities which the parents alone can impart. Even in what is the province peculiar to the school—I mean the actual teaching of subjects, the need of co-operation with the home is imperative. We teachers realize that the subjects in our curricula are not ends in themselves, but instruments to promote right growth. We know that in these times everyone has been challenged and made to give an account of itself, and that if our old friends, reading, writing, arithmetic, geography, history, are there it is because they have met this challenge and are retained; geography, on the condition that it really does better adapt the child to this natural world of which he finds himself a part; history, if it fits him for citizenship, and so on. The wise use of these instruments is difficult without co-operation with the home. Take, for example, the simplest of the school's offices—teaching a child to read. To do this economically and well I must, viewing its mechanics, observe that it is a matter of hearing, speech and sight, that our schools are full of slow and poor readers, whose faults are due to oversight, astigmatism, dullness of hearing, enlarged tonsils and slight tongue-tie, adenoid growths and other obstructions in passages, catarrhal conditions and so on. If these defects had been remedied, or at least al-

lowed for from the start, his reading might have been good. The right teaching of each child is a problem the key to the solution of which is usually in the mother's hands. The few other cases of faulty reading are to be ascribed to backwardness in mental development, lack of ideas, slowness of association, but even these are not hopeless if the child is mentally developed enough to be in the public school at all. If I know the cause of the trouble, if I can get into touch with the mother and hear the story of that attack of meningitis and how the child was affected at the time, of those convulsions, of that bad fall when he hurt his head so and how he acted for some days afterward of that terrible fright with the subsequent spasms of fear, in which he had to be held in his mother's arms, and so on—I have the clue, I am on the track toward the solution of the problem. I can now devise the sort of awakening treatment he needs to stimulate his backward mind, his limited power of attention, before I attempt to teach him to read at all. But reading is not a purely mechanical performance. These words which he reads are the symbols of thoughts. He is learning to read in order that he may have an instrument for the acquisition of knowledge. Looked at from this side I need the co-operation of the home as much as ever. The selection of suitable matter to use in teaching each child to read, depends upon a knowledge of his interests and his experience; the right direction of his power after he has acquired it, in turn, demands a knowledge of the use he needs to make of it, the incentive to this at home and the number and variety of books at his command.

Now, if it is true that I cannot even do so simple a thing as to teach a child to read economically and well without being in closest touch with his home, how much more is it true of the more difficult work of school? In fact, modern educational progress has reached such a point that we feel that the chief obstacle to further advance is the lack of co-operation with the home.

This attitude of the school here has often been misunderstood and misrepresented. We do not advocate the putting of any of the teacher's duties upon the shoulders of the parents. The teacher is hired to teach. It is the duty of the citizens of a

community to secure a properly trained, competent teacher and then to expect from her good work. That is a poor school the pupils of which must be taught their lessons by their parents at home. It should not be necessary to punish children at home for faults committed in school. Nor, on the other hand, do we presume to meddle or dictate to the parents at home. Rather we come as suppliants, begging each mother for access to the fullness of the knowledge which she possesses of her child, in order that we may not blunder in the dark in our treatment of him.

The ideal which we teachers propose to ourselves in this matter is not an occasional visit to the school of a highly-educated woman, whose own children are perhaps already launched in life, much as we prize such helpful intercourse, but a personal contact established between the mother of every child in our school and the teacher of that child. In seeking to realize this ideal, it is at once apparent that it cannot be done by the teacher going to the home, except in the case of the small schools; the many demands upon her time make this impossible. The mothers must come to the teachers. But these busy mothers, absorbed in household cares, will not come on a vague, general invitation. They must in most instances be brought there. Here we need the aid of the members of this Congress. The most effective plan thus far devised is the mothers' meeting or the mothers' club, held in the school building. The invitation should be carried home by the child, and he should be enlisted as a little missionary to bring his mother. On the first occasion there should be exhibitions of children's work, speaking, singing, refreshments, and when the psychological moment comes, someone, not a teacher, but a mother primed beforehand, a member of the Mothers' Congress if possible, suggests that a permanent organization be formed. The aim should be to enroll every mother in the district. We do not hope to have every one at each meeting, but we should aim to make the gatherings so pleasant, so helpful, so social, that mothers, especially those leading laborious lives, look forward to them as most women of greater wealth and leisure have learned to look with pleasant anticipation to the woman's club to which they belong. The good results which would follow

are manifold. The mothers become familiar with their children's school surroundings. The children are no longer "lost" to them there. A right public opinion is aided as to the needs of the school, so that cleanliness and other hygienic requirements are safeguarded the health and morals of the children are better protected, and necessary books, furniture and apparatus are secured. But, best of all, here does begin that personal touch between mother and teacher for which I plead. The mother's fund of knowledge is now opened to the teacher, so that she can apply her technical skill intelligently, and each child is surrounded by the loving care and thought of two good women, working intelligently for his highest welfare.

Dear mothers here present, let me make a personal appeal. Are you a member of such a club? If not, will you not join one, organizing it if necessary, as soon as possible?

Even supposing that every woman here is already a member of such a body, it is still true that, take the United States as a whole, it is the exception, not the rule, that a school has a mother's club. Will you not each be a missionary to spread the movement? The harvest truly is plenteous, but the laborers are few. Oh, my dear sisters, opportunity is knocking at your door. Every district in the United States has a school, a centre of common interest to every mother. To gather these mothers into an organization around such a centre of interest is not only possible—it is easy—as has been shown again and again. Each such club could be affiliated and represented in the State Congress of Mothers. Each of these is affiliated with this National Congress. We might have in this body such an expression of the mother thought and the mother will of the country that would not only move the nation, but move the world.

SCHOOL GARDENS.

MRS. HENRY PARSONS,

When your able and charming president asked me to address this Congress I felt at first that I must decline the honor. I felt that I could not give the time and strength it would require. My various interests in New York occupy all of my time; but the word "mother" kept pressing itself persistently upon my brain and heart, and I realized more and more that it is the mothers and women who must needs take the initiative in the spread of this work. The mother who has made a happy home out of almost nothing, who has patched and darned and turned upside down and inside out the dresses, carpets and furniture to make a good showing, will, from this experience and the dogged determination accredited to women in general, see possibilities in a piece of ground that no mere man can be capable of. The faith she had through many trials and tribulations in her own boys and girls will enable her to have faith in the boys and girls who have been less fortunate than her own; for she constantly says to herself: "Only the grace of God has kept mine from being like these." There comes to every mother a period (which none but a mother ever knows), a time when she is the most lonesome of women. The nursery is empty, the school days are over; if she has been the right kind of a mother she finds her babies, as they reach man and womanhood, dear friends and companions, but, following her example, they are founding little homes of their own, and their interest in her is divided. They are ready to care for her in their own way; but her arms and hands are empty; no one is absolutely dependent upon her. For a time she is as lonesome and desolate as the mother whose home has been entered by the angel of death, or whose home the stork has never entered; but the dear woman does not long give way to this personal grief. These long years, rich in experience, may count for much if she is willing to build on an extension in the crowning years of her life.

She can bring to the work what none but a grandmother can. She will be more tolerant of faults; she has learned that time

cures a great deal; she has learned what is worth while. Boys and girls do not want to be preached to; their hearts are hungry for someone to care, someone to sit by while they work or play, someone whose loving interest seems to centre in them, with time enough and to spare. She that was trained gradually to take in one after another of the babies that came to her nursery will not find it as difficult as to others it seems to take in thousands.

As a rule we are helped most by practical explanation of what someone has really done, and I fancy you would prefer me to tell you of the first children's school garden founded in New York City, and why we started it, rather than give you a theoretical talk on gardens in general. The Government has in its hands in manuscript a report of this work being done all over the country which will very soon be published. After making a close study of methods—educational, philanthropic, religious, civic—and finding everywhere dissatisfaction with the result shown for the money expended, I decided to give an object lesson which should embody my solution of these problems. My position on the local School Board afforded me the opportunity to come in close touch with the school children. The study, I must confess, convinced me that they were living lives that school, church settlement and home did not touch. We cannot work successfully for children until we win the "think" of the child. A friend of mine, living in the South, has been entertaining some guests. After their departure her little girl began making some very unfavorable remarks about one of the ladies. Her colored nurse remonstrated with her; her mother joined in the correction, when at this juncture her grandmother entered the room and, drawing the little child to her, said: "Lucy, you should not say such things." The little maid pouted: "It's just what I think." "But," said her grandmother gently, "you should not think such things." The little maid drew herself up, saying: "You can boss my say, but you can't boss my think." I wanted to get at the think of these boys and girls, and was turning over in my mind a means to this end, when I received an invitation to a flower show, given by the Public Education Association, to be held in a public school on the lower East Side. Flowers and

plants evidently held a key to the children's hearts. There was a light in those little faces which nothing else brought; but here, as elsewhere, it was "Don't touch!" and I went back to my district with a longing to give into the possession of each child a potted plant of her very own, that the care and love bestowed on irresponsible dolly, top or marbles would each day give a return to the child in the delight of unfolding life and beauty. This was my letter of introduction to the neighborhood—not a paper that would be lost or destroyed.

It would take too long to go into that experience with unexpected work. We succeeded in giving out 19,000 plants, and received hundreds of diaries concerning the career of the life, growth and death of the plants. In Zachariah viii we find:

"Thus said the Lord of hosts: There shall yet old men and women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

"And the streets of the city shall be full of boys and girls playing in the streets thereof."

Ruskin says: "Not in the gutter. City children are alienated from their human birthright of trees, fields and flowers; they are encased in the brick, the stone, the concrete, the endless walks and the crowds of people which—very jackdaws—well nigh prevent them from seeing the little strip of sky left overhead. These conditions are making our children hard and unfeeling. Deprived of their natural lives, impressed with the restless energy of youth, they find mischief the only diversion possible, and become the easy victims of vice and crime." All this is too well known to repeat. I did not start a garden simply to grow vegetables as a scientific gardener, but as a woman, believing that the problems of the large cities and country villages were easier of solution than at first seems possible; and feeling that lectures and theories delivered upon platforms did not give the aid that a practical demonstration would, I set up my delightful but arduous task.

I felt that I must draw a group of children out into the open and make a fresh start, as it were, giving them an opportunity to act without restraint that I might study their natural tendencies. Hence the plan of the first children's school farm in New York

City, with its foot and a half highway between each 4x12 individual plots—those plots which from the planting to the gathering in of the crops none but the owner is allowed to touch, unless forfeited by neglect; the little one-room farmhouse, painted dark green with white trimmings outside and light green inside; with its closets filled with china, glass and silver from the 3-cent, 9-cent, 5-cent and 10-cent stores; the carpenter's bench enlarged for many guests by placing the ping pong board on top (the adjoining garden must needs answer for toolhouse as well as for domestic economy); the little wash bench and tub; the four little glass doors just the right height for little housewives. True life can be imitated in miniature, and the little housewives learn what should be done in the house first, secondly and thirdly—that all dirty work should be finished by 12 o'clock, and that the housewife need not be ashamed to receive guests in the afternoon when occupied with clean ironing or sewing, if the dress and hair be also neat; that an hour lost in the forenoon is never regained.

And what a simple, inexpensive matter the giving of a cup of tea to a guest would be if it was thought of and planned for with the morning work. I can't lay enough stress upon the little house in connection with the garden. It was a daily marvel to see men's and women's faces soften with the memories of an almost forgotten honeymoon, and what they expected life would have been to them when they married; but everything had become so tangled they had deemed it impossible to try and straighten it. One of the carpenters working on the house who had at first laughed at my egotistic scheme, said: "Are you going to have a rain barrel to catch the drip from the roof? It seems to me as if I could hear it in the old home." Another, as he watched a little farmer, resting hoe in hand, on the end of the washbench and casting admiring glances at the little housewife who was reveling in the foaming soapsuds in the washtubs, from which was to emerge the snowy curtains and the table linen, said to his wife: "Mary, it was not so many years ago that you and I did that. Somehow we have grown away from it."

During the first season I remained on guard from 9 A. M. to any hour in the evening I found necessary to gain enlighten-

ment. At the hour when those fortunate enough to have homes were at their dinners the sons of rest (or sun-dodgers, as they are called sometimes), in groups of twenty, would gather in the tent, and my amazement grew as I learned how they longed for just the same wholesome things our more favored citizens have; but somewhere along the line between the cradle and maturity had stood a switchman who had turned these lives astray, until now everything they did was considered wrong and they are arrested for it. A trip up the river for ten days, spent at "Larry Murphy's Farm," as they call it, returning with head shaved, is simply an incident in their lives. I now believe I know where the switchman stands; but I must not touch upon that unless you wish me to depart from the direct line of the subject I am asked to speak upon.

To be successful in the work you must bring to it a large outside experience, but be ready to get at the inside and work out from the centre. In the cities by our ownership of free schools, parks, etc., we are facing a tremendous problem: How are we to teach civic pride, the value of free education, the duties of citizenship, if this munificence costs the recipient nothing? The head gardener in one of our large parks had asked me if someone could not be found who could tell the school children what their depredations in our parks cost. "Thousands of dollars a year," he said, "expended to keep in order the four-inch edge of the lawns which are ruthlessly destroyed by their vandalism." Children cannot understand thousands of dollars; they can only understand a few pennies. In many cases there is a great difference between the home struggle for existence and the lavishness of the city's gifts. The child becomes confused, develops strong passion for lavish display, and grows dissatisfied with the meagreness of the home, and on leaving school finds that the wage he can earn is totally inadequate to supply longed-for luxuries. The boy is tempted to steal and the girl—we know her fate too well; and yet the city is a pretty good place to live in, after all. I always feel a thrill when I attend the opening exercises of one of our large New York public schools and hear one thousand boys and girls sing and go through their morning exercises, showing

perfect obedience to discipline and training. In the cities we must hold back the child from living too strenuous a life of excitement, the danger being a lack of steady, even, thorough good work.

We are in danger of scatteration instead of concentration. We are afraid to go to sleep in New York for fear something wonderful will happen and we shall miss it. One evening the business people went home on the Broadway cars, run by cable; the next morning the same people went to business on the Broadway line run by electricity; and now we have come to the Rooseveltian era of strenuosity, which is spreading even to small towns. I received a letter from Michigan announcing the fact that a professor's wife has presented her husband with an eight-pound baby, with two teeth. Perhaps there would be less race suicide if that dread second summer could be done away with and our babies would come provided with teeth. When I visit a country village or district school I wonder how the teacher ever excites interest in the pupils in any study, with the usual barren surroundings. If anything is accomplished it really lies in the genius of the teacher. While stopping this summer at one of the most perfect hotels in the country I wondered why it had never dawned upon the great-hearted proprietor to beautify the dreary schoolhouse on the hill with some of his beautiful plants from his fine garden, which horticulturists traveled long distances to see. I was amazed to find the country children thereabouts did not know the name or nature of the simplest flower growing about them. With the book of nature spread out before them, lacking an interpreter it was like a sealed volume. The moral conditions in the country schools in many instances are far more serious than in the city schools. It usually arises from lack of interest in outside affairs. The negative qualities of the principal in one of these public schools I know had much to do with this. The girls usually have little else to do at recess but walk around exchanging confidences. For the cure of just such evils I started and supervised a gymnasium class in a village public school; and every one of the girls in that class turned out to be a fine woman.

In the fortunate suburban towns we are told that all of the

children have gardens at home, and it would be carrying coals to Newcastle to have school gardens; but do the children have gardens at home? Are they not their fathers' gardens, or rather their fathers' gardeners' gardens? The farmer thinks his children have no need of a school garden; they learn from him all that is necessary. Has he been successful in wringing the best results from the soil, and have the older sons and daughters remained on the farm, happy, prosperous and contented? The country child, from lack of guidance and direction, fails to appreciate the beauties of nature surrounding him; and not until men have largely achieved their ambitions for riches and power and they look back over the years does the memory of the old homestead come to them with a great throb of homesickness and they feel a great yearning to go back, or they invest in vast estates. But something is missing; the child did not get what it might have got, for those endless chores always seemed in the way, and the city man in his strenuous business life has lost the keen power of enjoyment. Is it not one of Lord Bulwer Lytton's characters who refuses the bonbon after dinner, saying: "When we longed for them as children we were denied them; when we no longer care for them we may partake freely."

We who see the great possibilities of children's gardens and know how they touch every side of the social life have convincing evidence of the great need of it in the farming sections lying just without the great cities. In each locality there will be a different reason for introducing children's and adult gardens; there will be a peculiar problem in each locality to work out; but there are a few rules applying to all. In our new possessions—Cuba, Porto Rico and the Philippines—also in Jamaica under the English government, school gardens were and are to be established to educate the children in raising a larger variety of food stuffs, it being conceded that the present lack of variety is the cause of much ill-health. Now, that was explained among the natives and it was found impossible to arouse the interest of the adults. For this reason the plan was taken to Ireland this winter, with the purpose of introducing it there, in order to show that a failure of the potato crop need not mean famine.

In large cities with thousands of pupils in each school and only a few feet of ground available intensive farming is the problem. Here little else than material for nature study can be lodged. I am at present trying to excite interest in our city and State officials to introduce gardens with individual plots in prisons, reformatories, hospitals and juvenile asylums as well as schools. It is most interesting to notice the objections raised; but as soon as we train teachers one of the greatest obstacles will be removed from that, and other cities will follow the example of some of our Western sisters, and make this a compulsory part of a normal school curriculum. I was told during a recent visit to Washington the Government did not see the wisdom in aiding in the spread of this work until the States had trained teachers, but that they would give all aid in their power as soon as there were teachers ready. Looking forward to this result, the untrained women must fearlessly start the work in whatever way is possible as an object lesson.

If we want to help any people or section of country by introducing what seem: to them new and perhaps erratic plans we fail at the start if with a superior, know-it-all air we enter their province and inform them that we have come for that purpose. We immediately subject our scant knowledge and feeble personality to the X-ray of their firmly rooted opinions, founded on years of experience. The introduction of the bicycle has completely exploded the theory that it is impossible to teach the old dog new tricks. We have all seen old men and women strapped on these ungainly machines and risking bone-breaking and bruising in their determination to ride; but tact and diplomacy must be used in every instance. A friend of mine of recent years induced the children in a village to have a community garden to raise flowers for the city children who had none. In that garden sixty children raised and sent thousands of bunches of flowers to New York. We in return sent them a box of fine vegetables of our own raising. In time these children, who are afraid of being patronized, will be led to forget themselves and the garden, for their instruction can be separate. Through the Public Education Association the principals of a city school with

1500 pupils and a country school with 15 pupils were put in communication with each other—the country teacher sending on their material to the city children, and they in return writing many interesting things about the city. Arbor Day drew near. The children wrote: "Will you plant a tree for us? We have no place for one here." The country children planted the tree and named it for the city school and sent them a photograph of it. The principals interchanged visits, each gaining a new point of view. We are all interdependent upon each other, and the lot of either is really not so very hard—just different.

Those who expect to train teachers or those who expect to be trained as teachers for this kind of work must realize that theoretical study and clean housework is not sufficient; there must be a practical handling of the children in the open. One must come to the work with training and broad experience, but, having these, must begin with the pupil and work up and out. These people who feel that their lack of scientific knowledge is a barrier, must remember that in every community there are farmers, florists, botany lovers, who will be only too glad to aid them.

My great success in New York has been largely due to my ignorance. The New York garden is everyone's in the park department, from commissioner to the most humble laborer; with the policemen, the gangs, the parents and the children it is "our garden." A few traits of character needed to be successful in housework and educating gardeners are tact, diplomacy, the ability to conquer difficulties and see the absurdities in every situation that confronts you—remembering one's own childhood; a keen sense of humor; genius to assimilate the knowledge acquired and apply it to the situation; willingness to seek co-operation, but holding the reins well in hand; be what you expect the children to be and let courtesy and justice be the only discipline. Patience and good nature in dealing with city departments; never forget that the heads are pestered nearly to the limit with enthusiastic cranks who know so much better than they how to run that department, and, in fact, the whole Government, but that there is every chance of the request being granted if one comes to these men with a clear, practical plan and the ability to carry

out what one's enthusiasm dictates—with the whole plan put into a one or three-minute interview, which may expand to thirty or sixty if the interviewer keeps very still and listens with no shade of weariness to the official's life history, and perhaps the latest story. One official will remark that that particular interview rested him, and her earnest request will be granted, or he will remark that she tired him and her plea was obscured by the long list of questions, and her request will not be granted. Some years and two administrations of different politics for the city men generally at this work have proven that there were sympathetic men in both, in spite of what the press may say of them. The wonderful development made in a few weeks of the spirit of natural childhood in little faces formerly hard and cruel will show you why, having put my hand to the plow, I cannot turn back and want you to share in the delights by extending the work.

MORAL EDUCATION.

WILLIAM J. SHEARER, Ph. D.

While walking down the streets of New York an artist saw a beautiful child, in which his trained eye perceived more perfection than he had ever seen in any other human being. He gazed and gazed as he stood there on the corner of Fifth avenue and Twenty-third street, and he said: "I may never see such a child again. I must paint that child's picture." He gained permission and he painted the child's picture, and, it is said drew from it the inspiration which made him famous; for it filled him with the highest and noblest of thoughts. Because of his love for it he refused fabulous offers. Those who had no children of their own longed for them as they gazed on the canvas. Those who had little ones loved them better because of having gazed at it. Those who had had little ones and had lost them seemed drawn

nearer heaven as they contemplated the picture of this perfect little boy.

Years after the artist got the idea that it would be well for him to paint the picture of some hideous man; and in an Italian prison he found a base individual who had once been a man. He lay on the prison floor, cursing God and man, as he waited the summons to the gallows to pay the penalty of one of his foul murders. He painted the picture and (you perhaps have read) he fainted when he placed them side by side and discovered, after some little investigation, that they were two pictures of the same individual. That angelic child had become the fiend man.

Now is there anything that we can do in our schools or out of our schools to prevent such tragedies, which are happening on all sides of us? Every parent here will agree that the greatest blessing that can come to a parent is a good child, and that the greatest curse is a bad one.

I think we will have to agree, too (and my attention has been called to that by something in the address of the gentleman who spoke of the conditions in India)—I think we should consider for just a minute what a changed position the child occupies to-day from what the child has occupied in the past. Have we stopped to think that the child for years had no consideration whatever, that for years and years everything was said of what the child owed to others, and never one word of what others owed the child? Have we stopped to consider that He taught us the lessons of childhood when He placed the little child in their midst and said: "Of such is the kingdom of heaven?" And in obedience to that lesson these children, once upon the outermost circles of civilization, have for years been gradually coming nearer and nearer and nearer to the centre, until now they are in the centre, and around them revolve all human interests? We are here to consider the interests of these children, and surely a little child is the greatest thing on earth.

With what wondrous love the true parent looks into the baby features of the tiny prophecy of future possibilities—possibilities that are inspiring and yet terrible in their significance. When we stop to consider the child it seems as if every one of us

should say: "What can we do to help this child to be successful and happy in life?"

We must consider, of course, just briefly, the fact that the church has a terrible responsibility in connection with these children, and yet they come to the church hardly long enough to get the inspiration which they should have. What is a half hour, an hour or two hours a week in the moulding period of a child's life? We should speak also of the home and of the parents, and of what a grand thing it would be if the children could select their parents with much care. How different we would find them as they grow up!

I think all must agree that the most important duty of home and of the school is to inculcate right principles of character and conduct. Few will dare deny that moral training is of greater importance to the welfare and the life of the nation, as well as to the happiness and success of the individual, than is a knowledge of the common branches, and yet to giving a knowledge of the common branches we in the schools devote almost all of our time; to the matter of moral training we devote but little. Acts involving moral questions are of most frequent occurrence. Facts learned day by day may or may not be used. Moral acts are performed almost every minute of the day, and there is scarcely an intellectual act in school that is not accompanied by a number of moral acts. Moral acts are not only the most frequent, but they are the most important. Other acts may determine reputation; moral acts determine character. Other acts may seem to lead to success; moral acts determine and secure the highest success. But moral acts are not only the most frequent and the most important; they are the most difficult to instill. Now, if moral actions are the most frequent, are the most important and are the most difficult to instill, then it seems to me that it is time that we rise and demand that more attention be given to moral instruction in the school and in the home. (Applause.)

It will not do to argue that morals cannot be taught except by the unconscious influence of example. To know what is right is a necessary condition to selecting the right and avoiding the wrong. Without knowledge there can be no moral act. It is

therefore, it seems to me, our highest duty to see to it that the children are systematically given that information which will enable them to recognize the right. Having done this, we should do all in our power to train them to select the right and to avoid the wrong. If we do less we fail miserably; and in the home and in the school we are doing less; therefore we do fail miserably.

It seems to me that the right method of procedure is by the knowledge given to awaken the feelings. Only through the feelings can we influence the will; only by the aid of the will can we influence conduct. The instruction may not be effective if it is delayed (as is generally the case) until the second or third year in college, after the character is set. It is all-important, it seems to me, that this moral instruction should be instilled into the young child while its whole nature is impressible and easily susceptible to every moulding influence, just as the clay in the potter's hands. If these statements which I have made concerning moral instruction are not correct, then let them be challenged. If they are true, then it is high time that the mothers and the fathers and those interested in the happiness and the welfare of the children demand of the school authorities that more attention be given to this matter, which vitally affects the present and the future happiness and welfare of every boy and every girl, and every mother and every woman in the land. If these assertions cannot be disproved is it not time that the State authorities be waited upon and be urged that there be given to the embryo citizens of the country systematic instruction in the fundamental principles of right conduct?

I believe no schools are doing better than our public schools; the lessons in reading, in history and in other subjects are being used for moral instruction. But this is not enough; the instruction is haphazard and incidental, and too often accidental, if it exists at all. Granted, then, that there is a responsibility—a great responsibility—connected with the church, and that the home, and that the community, and that the Government all have much to do with this, is it not so that in the matter of moral instruction it is time that we should expect more from the schools?

That this matter is important to the welfare of the State I think all will agree; for, quoting from President Roosevelt: "Sturdy, self-respecting morality, or readiness to do the rough work of the world without flinching, and at the same time instant response to every call in the spirit of brotherly and neighborly kindness—these qualities must rest at the foundation of good citizenship here in this Republic if it is to achieve the greatness we hope for it among the nations of mankind." Let me say that it is encouraging to note that in the New York Legislature Senator Brackett introduced a bill demanding that instruction in morals must be given as thoroughly as any other branches—that they must have at least forty lessons a year. Think of it! Do you think they can stand it? That a text-book must be used and that teachers must know the best methods of teaching the subject. Maine, Florida, North Dakota, Oregon and other States have adopted similar laws. Is it not time that we do what we can to awaken other States to the importance of this subject? The good of the individual demands it; the good of the State demands it; the testimony of the best thinkers justifies it.

Could I say, then, that the raising of the moral standard is the greatest task which the schools and the home of the twentieth century must achieve? It begins to appear that in this matter, as in temperance legislation and in some other legislation, we are resting and waiting for the women to help us out. I trust they can. May they be enabled to do what we men have not been sufficiently consecrated and determined to do; may they be able to do what we have not been brave enough to do; may they be able to do that which we have not been wise enough to do!

It seems to me that the hope of our country, as was said in the President's address to you, must be with the women—along, certainly, the line of the moral regeneration of our country.

I thought of the boy who was before me yesterday; and there has not been a day in the last two weeks that I have not seen at least one boy or girl who was just on the verge of the reform school. I remember looking into a blue-eyed boy's face yesterday; the teacher had done all she could do; the principal had done

all he could do; he had been suspended twice and he came to me for consideration for the parental school, and from thence it meant simply a short trip to the reformatory. I talked with the boy, as I usually do, and then I switched around to the side of the boy that is all vulnerable (or the side of the girl); I was thinking of the one point—the side of the mother. He had been as cross and as contrary and determined as any child could be up to that time; and I thought: “Well, Mrs. Smith,” (who the night before had come to my house and pleaded with me to send her boy to the reform school)—I thought of telling her: “If you can do your part we can save the boy, if you can keep him off the streets.” “Oh!” she says, “I cannot.” “Then,” I said, “you are the one that should be sent, and not the child.” (Applause.) But, as I said, I appealed to this boy from the mother’s side, and his heart melted and ran out his eyes, yet he would not show in a single muscle of his face that he felt it; but the tears ran out of his eyes, and I saw we had the boy touched, and the boy went back—not to the same school; but he did not go to the parental or the reform school—he went back to a school nearby, for the reason that if you pray every morning: “Lead us not into temptation,” it seems to me we should try not to lead these boys into temptation. He acknowledged that the boys thought him funny, and he was all the time trying to make them laugh, and that was what caused the trouble; so I sent him to a place where his cronies were not present, and I know full well, from past experience, that boy will be saved. I feel it—know it—feel certain of it, from my past experience.

ADDRESS BY SUPERINTENDENT OF WASHINGTON
SCHOOLS.

MR. S. G. STEWART,
Superintendent of Education, Washington, D. C.

There is an eminent fitness in one who stands for what I stand for bringing words of welcome and approval to such a body of women as this. There are in the District of Columbia 1478 teachers in the public schools, of whom 1289 are women. The percentage of women to men, therefore, is 87 per cent., and in the elementary schools below the high school over 95 per cent. of women. This is why I say it is fit that I should bring you the greetings of nearly 1300 women who are devoting their lives to this high calling.

This preponderance of women among our teachers is increasing, as it is the world over. There is to-day not one boy in our white normal school in a class of 100 who are preparing for the teaching profession. Two years ago a solitary boy entered the class; but he grew so lonesome that he enlisted in the army and went to the Philippines. (Laughter.) The chief cause of this lack of men in the teaching forces of elementary schools is, no doubt, the small pecuniary rewards that are offered, which make it easier for a man to get a living in almost any other respectable occupation. The English educators who came over in the fall of 1903 seemed of one mind in deploring the lack of men teachers in America, this feature of our school organization being mentioned in many of their individual reports and in the summing up of Mr. Moseley; but while these keen-minded men referred to the constantly increasing loss of men teachers as a blemish upon an otherwise fair institution, it must be confessed that they were far from specific in pointing out the particular evils that had resulted.

On the contrary, they noted with approval, and by way of favorable contrast with the schools of the old world, a certain relation of confidence, not to say affection, that exists between the child and the teacher in the United States which seemed unusual to them; and more than one remarked to me upon the free-

dom from restraint which characterized the discipline of the American school as a result of this relation.

Now, while I believe there are many administrative duties which in schools and elsewhere can be better done by men than by women, I am far from sharing the opinion of our British cousins that the efficiency of school is in large degree dependent upon the number of men teachers employed. At any rate, whether the overwhelming proportion of women teachers in public schools, with all that it implies as affecting the mental and ethical parts of the child and influencing his attitude toward the world about him, is brought about by one cause or another cause, it is, after all, an acknowledged condition; and whether we look upon it, as some do, as a menace to the highest efficiency in education or the opposite, it seems to me, mothers of America, that in this condition lies your proverbial opportunity.

As I read the prospectus of your organization and the proceedings of your Congresses I find that you indissolubly link the home and the school. This means that in the best things you hope to accomplish mother and teacher are to be the chief workmen. I should like to quote a paragraph which to you, no doubt, is an old story, but which has impressed itself deeply upon me as an expression, in part, of your benevolent aim: "Direct objects of the Congress: To wipe out the strongholds of maternal ignorance; to make every household a home by educating the mothers and fathers in true parenthood and by bettering its conditions, multiplying its pleasures and creating more ideal surroundings for its children, to purify the fountains of evil and render reform needless; to forestall philanthropy by securing more healthful living, better housing, more economical planning, purer amusement, more means of self-respect to arouse mothers to a full appreciation of educational methods and to their responsibility in the matter of choosing the best educators for their children."

With such ennobling objects as these, when they are even in part realized, a millennial day will have dawned, and then at least one-half of all municipal revenues will go to public education instead of, as now, the fraction grudgingly allowed; and this will be done because a constantly diminishing demand will be made

upon public resources for the punishment of crime and for relief of those forms of poverty which follow in the wake of crime. (Applause.) Better homes, thrift, intelligence and morality, bringing prosperity in their train, will make it possible to revise the municipal budget in the interest of a broader, wiser and more thorough education, transferring public moneys from corrective to constructive uses. (Applause.) The teacher will at least receive a living salary, and you and I will look back with wonderment at the crude civilization of a period when intelligent parents would tolerate the folly and the danger of committing fifty children to the hands of a single teacher (Applause), to be trained for the duties of citizenship—carefully enjoining her always to be sure and educate the whole child, body, mind and heart, and never failing with the reminder that she stands in loco parentis. The logic of this is that if the teacher with one pupil stands in the place of a parent, a teacher with fifty pupils may stand in the place of fifty parents. (Laughter.) This is an extreme statement, but in no sense a whimsical one; for no less an authority than Dr. Eliot, of Harvard, speaking of the complexity of the teachers' work and the cry for the teaching of the individual child, says: "In a reform which seeks diminution of the number of children given to any one teacher we touch the most important subject of reform in the entire American school system;" so that you can see that race suicide, while it may have made the family seem small, has not yet touched the school.

The tyranny of a feverish and false social life is asking impossible things of you, mothers and wives of to-day; and the tyranny of an ever-expanding curriculum is making the same unreasonable demand upon the teacher. This boy must observe, conclude, compare, express orally (and writing with accuracy and elegance); he must read with fluency and expression; he must write legibly and spell; he must exercise all his motor activities to intelligent ends; he must know the history of his own country and his own times and something of other lands and other times. He must store in memory that prodigious body of facts we call geography; he must be quick at figures and must fret his heart out over the settling of mathematical problems that you had fret-

ted your heart out about. Withal, he must not swear, nor fight, nor smoke cigarettes, nor lie. But he must be obedient, punctual, polite, prompt certainly, thoughtful, chivalric with girls and unselfish with his mates. Multiply this by forty or fifty, if you please, and consider the limited hours of the school day, and you get a fair notion of the task cut out for the teacher.

I maintain, too, that the social life of the mother has become equally complex and harassing. John Morley in his "Life of Gladstone," said that the great statesman once remarked, in speaking of some important Government measure, that he did not call the task Herculean, because Hercules himself could not have done it. For the same reason I will not characterize your task and that of the teacher. Speaking of pressure, there is a fantastical story (which may, for all I know, be scientific truth) to the effect that the deepest hole in the ocean is six miles below the level of the sea, and that fishes brought from that depth to the surface, being relieved from the enormous pressure to which they have been accustomed, explode. There is a spiritual application to this incident which each of us can make for himself.

If the simple life is ever realized it will be brought about by the women of the world; and this because underlying the reforms must be a consistent, self-denying love which man collectively is not capable of exercising. Speaking of the simple life, I was reminded to-day in a person I met on the street of what the simple life was not. I met a person—a young man—whose coat and trousers and necktie and overgaiters and shoes and vest were all brown, and all the same shade of brown; and following him was a dog of the same shade of brown; and I presume that, in order to continue the impression of unity and harmony of color and simplicity (if we may so call it) he may have had a dog to match every one of his suits of clothes. (Laughter.) But the conclusion I came to was that the simple life was not the life of the simpleton. (Applause and Laughter.)

If war shall ever cease it will be in answer to the piteous prayers that have gone up to God from widowed women and orphaned children. It is not the fathers but the mothers of America that from the beginning wrought all our permanent temperance re-

forms ; until now, from the business world, there comes a belated yet sincere acknowledgment that a reform which had had its root and growth in moral and religious ideals is now reaching its full maturity on purely commercial grounds. Sobriety of life has become a valuable, a necessary asset in the marts of trade. The most remarkable confirmation of this statement was given only a few days ago by the action of the Interborough Railway of New York in accepting ex-parte evidence of the fumes of liquor on the breath of the employe as a ground for immediate discharge. (Applause.)

Pardon me if I wish that you might add another paragraph to your declaration of principles, one that must be somewhere included in the unfolding of your noble ideals of home life, yet which does not appear in form, and that, a plea for universal peace (Applause), which must lie in the heart of every mother. (Applause.) The realization of Micah's beautiful prophecy seems yet far away ; but we love to read its musical lines : "And they shall beat their swords into ploughshares, and their spears into pruning hooks ; nation shall not lift up a sword against nation, neither shall they learn war any more." But alas ! there is a renaissance of the sword ; a wonderful Oriental people which in half a century has emerged from the old civilization of Asia and learned the arts of peace and the arts of war from Christian nations, is grappling with a huge adversary in a desperate struggle ; and Christendom is looking on. And mingled with the stories of heroism and death, of dust and blood, comes the startling announcement that the personal combat between men, between man and man, and that under cover of the night, has superseded the old and more mechanical and impersonal methods of killing. Is this all we have to show for twenty centuries of Christianity ? And so it is said that our American cavalry sabre, which of recent years has not been looked upon as an effective instrument of war, must hereafter be ground to a keen cutting edge. That was in the paper the other day. I am told, too, that since the Cuban war the bayonet has been changed into a shape suitable for digging up the earth for defensive purposes, thus happily suggesting the prophet's ploughshare. But it must now be restored and

become a weapon of offense. This renaissance of the sword means a renaissance of single combat and of the encounter in which the passions of men are aroused to the most desperate pitch, and in which love of home and of country, that have impelled men heretofore in war, give place to hatred of one's foe.

Now, consider briefly the providential opportunities to which I referred when I spoke of the preponderance of women in the teaching profession. It is this: An army of mothers, bound together by this unselfish creed of yours; another army of teachers—half a million in all—95 per cent. of them women; you consecrated by the ties of motherhood, they by the solemn responsibility delegated to them by the community, to the God-entrusted duty of training a third army of 18,000,000 boys and girls to become sounder, better, more intelligent men and women than their parents were. Such a confederation of soul-interests, such a world alliance of mothers and teachers—will it not compel at last simpler and saner standards of living and bring about the reign of universal peace?

Let me say, in closing, for the splendid sisterhood of teachers of Washington, and for our beautiful city, that we admire your ideals and we would make them our own.

MUSIC IN EDUCATION.

WILLIAM L. TOMLINS,

Chicago, Ill.

In speaking on my subject to-night I shall put from me all music performance, not in disdain, of course, but because I want to consider with you the life of music and its relation to life in general.

There is a subtle something which, while it seems to elude us, is always appealing for recognition. You see it in the loving smile; you feel it in the friendly handclasp; you hear it in the

laugh of a child. It is this something which is at once the deepest life of the singer, the song of the listener ; it is spirit. When you have the real music of song there is a life in it which does not pass away with the passing of the sound, but is an enduring energy of the most beneficent good, and of the greatest good to the singer himself. It is the relation of this inner life—this deeper life. Thomas Carlyle says, if you go down deep enough in any good thing you come to music. Music represents the deeper life, and it is the consideration of this life and its relation to school life, to home life, to the life of the world at large that will occupy us for a few minutes to-night.

If there were a blackboard on the stage I would mark on it three circles, an outermost circle, and within that a smaller one, and within this smaller one a third ; and that series of circles should stand for the boy in the school. The outermost division is actions, what he does ; the middle division is mentality, what he thinks ; the centre is being, what he is. For a great many years in the past education was mostly concerned with mentality ; the boy was taught to calculate, to plan, he was also enabled by these means to scheme. Language was given him to reveal this mentality, to reveal himself ; but he can use this power to conceal himself—to deceive you. Then there came, first, the kindergarten, and later the manual training, in which this hidden life of mentality below the surface was channeled into the outer world of action : Sloyd, colors, figures, and, in the manual training, the making of chairs and tables. This opening out to the light of action is a very wholesome process. Yet, however, there has been no direct application in education to the being of the boy—to the centre, and that is the most important part of him. Down there, hidden here in the centre of the boy, are germs—weed-germs as well as flower-germs—that are yet latent, of which you, his teacher and you, his parent, know nothing so far as that boy is concerned, and of which the boy himself as yet knows nothings ; germs, weed-germs, which await the stimulating influence of some temptation to-morrow or next year, or five years from to-day to spring up and challenge for control of the boy.

These hidden recesses of the boy's nature awaiting unfold-

ment and use are matters of great interest to the professional educator that the educationalist specialist—the psychologist—has been investigating (this inner part of the boy) for a great many years, working very slowly and very laboriously. Now I claim that with this inner life of song you can flash an illuminating light deep down into the boy's nature. Music will not do what the psychologist is doing—will not compare, will not go into the theories and arrive at knowledge; but music will do more than illumine these hidden depths for the professor's benefit; it will arouse the deeper nature of the boy, and that is more than theory and more than knowledge; that is life. This hidden nature of the boy, deep down, once aroused will never go to sleep again; and that hidden nature wants to come out to meet the professor, to meet all the rest of the world, to express itself; and when these depths of the boy are aroused—thoroughly awakened and determined to come out—they belittle the superficialities, the hollowness, that are on the surface.

Now music will help this very much. There is a correspondence between what are called beats in music—clap, clap, clap, clap, clap—and the impulses of the boy. By cultivating this relation, by enlarging this correspondence, you may stimulate these impulses if they are stolid. You may steady them if they are flighty and too buoyant. You may regulate them, strengthen them, always; and not only as to the music beats (which belong to the rhythm of music), but in the melody and in the harmony so that the boy, being awakened in these depths, becomes vitalized; first his body vitalized, sloughing off impurities and inadequacies; then flowing over vitalizing the mind and the heart and the will.

It is wonderful, even, what the vibrations of music can do in their intensity for the body itself. Why do little babies cry? That question came up in the Chicago papers only a day or two ago: "Why do little babies cry; and why do the peevish babies cry more than the other babies?" Why, the babies cry for food; they are fed and they are composed and stop crying; and they may cry for another food—for this circulation of the blood. Your peevish baby is an impoverished baby, and the impoverished baby

has not enough circulation to go to the end of those fine, small capillaries; they are not filled—fed with the blood—as they should be. To the grown-up the doctor would say: “Go and take exercise;” but what is the good of saying exercise to a baby in the cradle? So the baby takes the only exercise it can—vibration; it screams until it gets red in the face and then it goes to screaming until it is red all over, and red all over means blood all over, and the blood goes to the thin capillaries and when the baby is fed enough with the blood, then the baby stops crying; and any narcotic or any soothing that you may apply to the baby to stop its crying is brutal. It is kind to the neighbors, but it is brutal to the baby.

We have this same thing in groaning. Some doctor of eminence has said (with authority, I believe) that the expressive Frenchman will groan himself free of a malady of which the stolid Englishman may die because he will not express himself. The vibration, the resonancy, the reverberation, the beating of the chest—which is the vital organ; for in the chest you have breath and blood and flesh—all the parts mingle there; the blood and the flesh absolutely mix, and the breath with it, and then that is all vibrating; you get a vitality and then recuperation and restoration and, as you groan and make a great deal of fuss you get over it, and people say: “Well, why did you groan so much? You see there was nothing the matter with you.” The fact is, there was a great deal the matter, and the groaning cured it very rapidly.

Music, I suppose, is one of the most universal things. Savage tribes have music, even if it is only rhythm. They idealize the hoof-beats of their cattle and that starts a rhythm to which they sway their bodies and swing their arms and legs, and that is the beginning of music—rhythm. In civilized life we have melody and harmony, making for light and love as well as life. The mother sings to the baby in the cradle, and the little thing coos back its response to the mother’s song. The children with their songs; the lover with his song of sentiment and sorrow; the anthem—the death hymn—at the end; the change from the cradle to the grave. Ruskin says that music will not voice the unwholesome; that a maiden may sing the loss of her lover; a miser cannot sing the

loss of his gold ; for music will not voice the sordid passion.

Music comes to us and encompasses us as a larger covers a smaller. We do not have to understand the music ; it understands us, as a mother will understand her child, and, as such, consoles us if we sorrow, sympathizes with our joys, strengthens us always.

The wonderful power of music, too ! I have stood at the corner of a busy thoroughfare in a Western city when all Chicago was in a mad swirl of self-seeking of too working-day-a-world, when there was heard the sound of a common brass band coming down the street. In an instant everybody was buoyant ; every eye was bright and the working-day was transformed into a holiday. The power of song is infinitely greater than that of a brass band. Let Patti sing "Home, Sweet Home," or Nilsen "Suwanee River," or any good singer a simple ballad and instantly the audience is captured, held bound at the feet of the singer. Here a man coming in the audience—wrought to a tension by business necessities ready to snap—a line of "Home, Sweet Home," and "Suwanee River," and he is let down—relaxed. On the other side a woman, who has come into that concert all wearied by watching night after night, in a state of lassitude, hardly able to sit in her seat. The same song from the same singer at the same instant—she is revived, lifted, as he was let down. And more than manhood and womanhood—brotherhood, sympathetically equal with the song and the singer every one in that vast audience becomes equal to every other ; and then talk of the infection of disease ! So the flashings of good-will and brotherhood go through the audience. Where can we find anything to compare to it ?

Now, this inner of music—this life of music is the inner of life. We all have inner as well as the outer life, and the inner life is always the stronger ; and the inner life always has to do with brotherhood ; the outer and lesser life has to do with manhood. We can prove that with our sense organs. My mouth is for self-seeking—eating, gluttony, if you will ; but the mouth also is for eloquence—to inspire, to congratulate, to compliment, to encourage ; and that belongs to the field

of brotherhood. My nostrils—through my nose I may sniff and see whether in this building, this house in which I am living, there is any foul air or gases which will disturb my health; but instead of sniffing for my own preservation I may breathe through my nostril—"God breathed into man's nostrils the breath of life, and he became a living soul;" and so I may see in compassion those that are in trouble and I take a breath through my nostrils. "Ah! the pity of it;" and that compassion is higher—it is the higher power of the nostrils, the God-given power. And so my eyes; I may watch that window and that door, alert to see that mine adversary catch me not unawares; that is, my self-defense; and I look out of the window of the jail, but you may go to these same windows and look down into my soul and see that my eyes melt with tenderness, beam with good nature, flash with the fire of resolution.

Now this power of music has relation to life; of course it has. It makes for completeness; it makes for the individuality—a unique individuality. If I stand here measurably complete—and I use the word complete in its relative sense; the complete boy is not yet a complete man; if I stand here measurably complete I am establishing my individuality, and that individuality is unique. Not in all this universe has God made exactly my counterpart. That is my glory and that is my responsibility—to be myself; and it is yours, every one of you, and it is equally true of every child in these United States—this glory of individuality. Unique individuality. And that, voiced, is song. I may open this dictionary; you may open this dictionary—go take a word out and put it on a postal card and send it to your friend. Afterward I will go to the same book, turn to this same page, put that same word on another postal card and send it to my friend. They may be interchanged in the mail; and so far as the word is concerned it does not matter; but there is something more than the word; my individuality, or yours, cannot be put on a postal card. It is this unique power—this being one's self—that the life of music helps to bring about.

Here is a piece of paper—a little ribbon of paper, as you see, only a few inches long—measurable. I may use it as a scale on an outline; it may stand for a few miles or a few hundred miles.

I gradually draw it to a semi-circle; it still is finite. But when I bring the ends together and make it a complete circle it symbolizes the infinite and a life-equality has come to it that no measurable thing can have. Not only is it endless; this complete circle stands for life. The schoolboy, when his school has won a victory at football or baseball, celebrates that victory by swirling his hand all the way round; there is the hurrah of his life—is joy. When the visiting school wins (and sometimes it does, you know), then in pure politeness he says: "Hooroo! hooroo!" but he only goes half-way round.

I hold here, let us imagine, a bell. I strike it holding it so that it can have free vibration. I strike it into vibration and it voices itself in its beatings; it expresses its individuality; it says: "I am a bell;" it says what kind of a bell it is. Listen to it—"Bell-l-l-l-l!" In the other hand is a gong—"Gong-g-g-g-g!" But let me crack this bell and gong, or let me hold it at the outer rim—the lower rim—so that it is dumb—deadened, and the vibration cannot go all the way round, and it loses the ring of life and it is simply a mere "Chink!" You cannot tell bell from gong or either from a piece of old metal.

Now, isn't it true that a great deal of our education runs to chinks, rather than to rings and individuality? (Applause) I won't say how it is here, but I can take you home and we will go into a street car and look at the crowd—line people on the opposite seat (not see our own), and what will you see? Various degrees of completeness, of individuality, nobility, spirituality? I tell you what you probably will see—a whole row of "Chink!" "Chink!" "Chink!" "Chink!" Nothing but chink and commonplace.

And this is an alarming thing, as, if we have a little patience I may be able to show you. Let us now go up, as it were, into the steeple of a church, in the belfry, where there is a large bell that rings out the hours—tolling bell; and let us go up at the night time when the town is very quiet and we will boom that bell—"Boom-m-m-m-m!" As the heavy boom of the bell dies away we will hear a little shrieking harmonic overtone—something going higher and higher; and these harmonics (some-

thing like the sound of a Jew's harp there), though they may seem to go higher and higher, are inner and inner and inner the bell, and as the bell booms out over the town so it goes in, in and in. The people who from a distance hear the bell hear those harmonics; but they do not hear them in the Jew's harp as we do; the harmonics join with the bell and give it its quality; and so the analysis of the difference between a funeral bell with its sombreness and a marriage bell with its ring is a question of varying harmonics which give it quality. Helmholtz, the great German scientist, proved that. He constructed what was called a siren, which is a kind of machine made of a piece of something like a piece of gas pipe, through which he jetted impulses of air—puffs of air—one or two or three hundred times a second to make a droning sound; and then, corresponding to this rate of vibration in that, in ratios of multiples of it, he constructed a lot of cylinders, one of which resounded to the initial rate of the puffs sounded two hundred a second, and three hundred a second, and sounded two hundred a second, and three hundred a second, and four hundred a second and up to twelve hundred and twenty hundred; and then he started his gas pipe machine that puffs, and by having in the same way various combinations of these resonating cylinders he made all kinds of quality, or imitated them in a rough way, to be sure. He made a fiddle tone and a flute tone and a clarinet tone and a horn tone and a bassoon tone and a tenor tone and a bass tone—made these qualities out of these harmonics. That was not absolutely new, although it was startling to the scientific world, because even before Helmholtz did the housewife would have her stock soup made on Monday and then by mixing with it, on Tuesday and Wednesday, different flavorings, out of this original soup she would have on every day of the week a different soup to serve at the table. It only goes to show how there is really nothing new under the sun.

Now I, like the bell, you see in contour—also like the bell, have my physical quality; so that you who know me may hear my voice in the next room and say: "Why, Mr. Tomlins has come to town." But I, unlike the bell, have varying qualities, varying tempers; you hear from me one day and say with a little surprise

that I am in a good temper; another day you may hear me—I shake my head and am unhappy and injured or may sorrow or may doubt. All this is denied the bell. Why? Because of my harmonics. In our harmonics are the variable quantities, and they are life elements. I have as a harmonic of my voice self-respect; I must have that if I want to do honest work; I must have sympathy, patience, poise, courage, reverence—all the qualities of my nature must be voiced in these various harmonics, and they, blending with the physical tone, give me that particular entity of voice which my name denotes—I Tomlinsize my voice, as it were.

The consideration of these varying harmonics will be profitable to us just a moment; and to make it easy I will classify them into three divisions; the harmonics represent my mind, that is, my mentality, and my heart and my will. And a voice that has not harmonics—a vital heart and mind and will—and wants those three, is not a vital voice, however loud it is, however high it goes, however agile it is, however much you read music, and however many operas you know. The vitality of the voice—its infectious power—is determined by those well-known qualities the heart and will. There are lots of people who have nothing but mental harmonics; they think their music—they try and, as it were, color their thoughts in a musical way. That is not really music.

A man sings a song and the words say: "I'll die for my country;" but the quality of the voice is: "I think I'll die for my country. (Laughter.) The audience don't think so; they rather wish he would die. And if he is encouraged (as he often is) he will probably sing a love song and instead of the rapture of a wholesome love—"I love you"—the quality of the voice is: "I think I love you." Then there are other voices that have only the sentimentality. Notice there that I make a distinction between sentiment and sentimentality. Sentiment is a great motor factor in life; it leads to action. Sentimentality does not. Sentimentality is the imitation. If you are in trouble, if your horse is stuck in the middle of the road, sentimentality stands on the sidewalk—with self-complacency, and lectures (it is sympathy)—

but never fails to help you. That voice is nothing, and you hear that quiet sentimentality of his voice—you sometimes hear it in the choir, and it doesn't affect you rightly, and you blame yourself that you do not know enough about music to understand it. The trouble is not with you, but with him. That is not music; that is not manhood; that is not life; that is not anything but stuff and nonsense—maundering sentimentality.

Music affirms, always; it is dominant first; it is dominant—active—it affirms; it throws out thought; you may measure the speaker. Music runs over, as the bell does; even the voice of prayer is the voice of faith. "By thy promises we ask"—that is the song of prayer.

Then there is a third voice—the voice of the will. Manhood without brotherhood. Dominance, trying the precentor, comes to the front—seems to say to the congregation: "Now, you people! You just follow; I'll lead." All those voices are rant, because they have not the trilogy of the powers.

Here is a part of my talk that I must merely make a statement, without arguing it at all; there is not time. There is a universal will which is expressed in rhythm, in music; it came to the race with the drum, when there was nothing but the drum—away back in savagery—expressing at first the brute will, not the later will, "Thy will be done," but the brute will of desire; the lust, the lust of conquest, any lust; and then there is another power that came after the drum with the lute, in melody—the pipe; with the pipe, I should say, the melody; rhythm plus melody, and that expresses relationships—the ethical in life. Then there is a third quality in music known as harmony. That came with the three-stringed lute and lyre, in which the sounds could be made at the same time, instead of in succession; and that stood for the harmony of love—the heart—community.

Now, if you simply express, if you simply perform that will and music and rhythm, perform that rhythm and melody and harmony, we remain in the realm of puppetism; for that it is. Never mind how beautiful it is, it is only puppet performance. You express, you perform the rhythm and you give your will—express yourself; you perform the melody and you give your mind; you

perform the harmony and you give the heart. And when you give as well as perform and get, then you can rise now if, instead of expressing yourself, you may interpret the great master composers of the ages. To dare to open their books and presume to interpret them when you have not numbered your own lesser life; that is not right. (Applause.)

I have already said that underneath melody, underneath mind and heart and will there is simply the body—the physical—that which we got in the crying of the child. It is all the child could do. The child was not ready to express mind and heart. They were not developed. The child could simply scream and get bodily vigor—vitalization; later on, when you have mind and heart, then you have harmonization, lastly vitalization, relations, proportions, symmetry; but when you have got them—all that I have mentioned—you have not got all of music. That is only the outermost porch—getting ready for music; because the inmost life is spirit. You get body vitalization; you get mind vitalization; you get will; you can work for it and get it. You cannot work for a spirit; it is impossible. The only thing is to have it get you. The spirit simply takes hold of you and you help it simply in this way: that by the harmonization of yourself you put it—you put yourself so that it may take hold of you.

There were once out on the highway in a midsummer day at noon, when the sun was shining brightly, a brickbat and a crystal. Imagine the crystal as white, if you will. The sun shone on the brick and on the crystal, and warmed them. It was beneficent to that extent if you put your hand on the crystal it was warmed and put your hand on the brick it was warmed; but there was something in the crystal the brick had not, and the brick said: "Tell me, how did you get hold of all that sunlight that is flashing from you?" The crystal said: "I didn't take hold of the sunlight." The crystal, perhaps, could have explained that the sun had taken hold of it and, by harmonizing itself, this crystal (which previously, according to our simile, was a cobblestone) had changed itself from the cobblestone into what it then was, and this sunshine, catching hold of it, immediately used it. What did the sun want to use it for? The neighbor-

ing recesses of the forest were dark, noisome places, into which the direct rays of the sun could not penetrate—noisome places that needed sunlight for their purification; and the sun shone on this crystal and then angled out sidewise; but the sun used the crystal. And so in my individuality; when I have harmonized my body—made it proportionate—then, when I make my mind a part of myself and my heart a part of myself, and the will a part of myself, they are only a series of servants, that are trained to do the master will of the spirit, and then the spirit flashes through me. That is true individuality. Some people think to have individuality is to be different from anyone else. Well, we have got a street in Chicago, rather a continuity of streets, a part of which is called South Clark street, and there are a lot of dime museums there; and I remember for years passing and seeing the picture of a five-legged duck in this museum. Some people would morbidly pay a dime—the majority of people would pay a dime—to see this duck with five legs, different from all the other ducks; but that wasn't individuality. The duck was a freak, just a freak; and there are lots of people who think they have lots of individuality who are nothing but freaks.

Individuality is to be attuned with these universals. The individuality of that crystal was to be attuned with the sunlight, so that it would flash to it, and that is what music is for. Music has such wonderful harmonizing powers; it symmetricalizes, as it were, that when you are indulging in music with your mind and heart, and will and body and play with the children—with the music children—you get the benefit of their game. As the spirit comes into the music, so the spirit comes into you. When you have got that spirit it may not make you a great singer; it is not necessary, in fact, the majority of people cannot express themselves in song; but the power of music inheres in every one of us to this extent, that we can sing in companionship with our fellows. Isn't that true of the face?

We cannot all have beautiful faces; not all of us can have the pink and white complexion; we cannot all of us have the regular features of an Apollo or a Madonna; yet we can all look love to our fellows, and this quality of expression is more than physi-

cal beauty. Of course it is. That is equally true of the voice, the ringing laugh, the qualities of the voice, the expression belonging to everybody; and if you take your mind and heart and all that is deepest in you, and throw your voice and give it out in the community, the best in you follows; you all blend voices together; pride goes and something comes that is not man or anything else in the world so far as I know—so far as anyone else knows, I think.

Think! you can take twenty voices, you can take twenty little jets of flame and put them together and make one flame of it; you can take twenty voices and put them together and make one voice of it. Where can you match that marvel in sculpture? Can you match two pictures together? Can you match two poems together? Can you copy two designs together? And it is this wonderful power of blending the deepest in you with your fellow, multiplying the product and everybody taking the result for himself. Therefore the psalmist says: "Shout ye, sing ye. Sing ye, sing ye; O come, let us sing." Because of the singing there comes the generation of the spirit. That spirit will express itself in a thousand ways; may express itself with the pencil in drawing, with the brush in painting, with the chisel in sculpture; it may express itself in literature, in science, in design, in invention, in commercial life making for presence, in artist life making for temperament. Even the mechanic with it no longer can be a machine; he must be a man and have individuality.

Now I must conclude by making one or two brief points here of the far greatest moment; and I am so earnest about this that I may trespass a little on your time for a minute or two. It is this spirit of this world we are now waiting for. In St. Luke it says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." There are these four powers that have got to come to the world. There was a time when we were nothing but body—just brutes—physical; and then gradually there came the mind to dominate the body, and the body was the servant of the mind, and the priest of the body became the open pact to do the will of the mind; as witness when the block takes the tool and asks the

mind to guide it—as when the block clutches another time and asks the heart to express itself.

Now we have got to a stage where the mind is growing priestlike, the mentality is used to dominate—trust people get sharp, mentalized lawyers to help them, and they impose on each other. These trust men were paralleled years back by the old barons in Germany and in England, where, without mentality and by their brute force, these barons imposed on the peasantry around them. Then mentality came and brute force went by the board, and where are the fellows? They are gone. No one knows where they have gone, any more than you know where the dark is when light comes—simply gone; and the time is coming with the advent of spirit when the domination of mentality will go, too, and with that the trust barons and all this that is wrong. We want these new powers of the spirit; it will simplify life.

Count Tolstoi is wrong. We cannot go back to the simplicity of pastoral life. We have, as it were, now, the sixth ray of the spectrum in this extra ray that we call the spirit, wherein we get the white light of true civilization. It does no good taking five rays away and going to the simplicity of a single ray. The unity is in front of us; we have got to step into the white light, and that means one more ray, and that means spirit. That will supervise life.

Now all life is in agitation; the wind, the mind and the will and the heart are all at odds. I said to a Chicago man two or three years ago (a young man who had inherited his father's business): "Do you work harder than your father did?" "Five times," he said, "five times over." "Can your son work five times harder than you when he succeeds you?" "No," he said, "I am the limit. I am the limit, and we can't go any harder." But we have got to go higher.

The same trouble is in industrial life. Time was—perhaps a few thousand years ago—when we were simply beasts of burden. We did not make things there; we simply carried things—logs and stone; and then some savage conceived the idea of a wheel, and a rough wheelbarrow was made. What happened?

Half the race went out of business because one wheelbarrow and a man could move three times as much as a single man; and the people said to the wheelbarrow: "What do you take our employment for?" And what did the wheelbarrow reply? He said: "You humans, you make things; I'll carry them." So we were driven from beasts of burden into making things. Now the machine is driving the man higher. The machine does such wonderful things, and the workman berates it and says: "What do you want to take the bread out of my mouth for?" And the machine says: "You go up higher! Don't you do the things I can do." We are driven up higher to this constructive power of the spirit.

"Then," you say, "is not the heart ameliorating?" Is not there the harmonizing influence of the heart?" Why, of course there is; but it is not large enough. There is nothing the matter with the heart except it is insufficient. A few hundred years ago there were no factories; a few hundred years ago we simply had the man. The workman would have a workshop in his back garden; there he would have a loom and he would make tapestries and velvet and carpets and designs with his loom. In his front garden he had a store in which he would sell these little things. Between the two he had his house—his family life. He got on in the world, and he had three looms, and he employed two workmen. Still there was the family life. One workman he did not like very much; the other workman he was rather more than fair to; but when one of the workmen was sick he simply gave a little of his sympathy, gave a little of his money, etc.; and so the heart was a part of life.

Now, how is it? How about that little workshop? What is it to-day? It is a chain of factories that crosses this continent. How about that little store in his front garden? It is a huge place, capitalized for a hundred million dollars; there are twenty thousand workmen and there is one manager; the workmen try to get 10 cents more a day out of the manager and the manager tries to get 20 cents off of the wages, and what has the heart got to do with it between man, manager and twenty thousand workmen? The spirit—the larger life—must come in; and it has

come and it is coming. I will tell you when we feel it, and these shall be my last words to you.

A few years ago in Buffalo President McKinley was shot down. After a wave of indignation there was alternating fear and hope all over the land as the pulse ebbed and flowed. We hoped and we longed hourly; one day we prayed and then we took heart and then we hoped; and then at last the light went out and then we were desolate. And in the arrangements for the funeral it was set forth that the whole country should rest for five minutes, while that funeral cortege left the house and went to the grave there in Ohio; and there possibly in our marts of commerce or on the sidewalk when the bell tolled 12 (or 2 was it—some time in midday) almost everything stopped and I stood there on the pavement and took off my hat; you say you stood there at 1 o'clock and, women, you stood there. We three strangers stood there. I looked at the man and he at me, and then I looked at you, woman, and you looked at me; and there we were, stripped of conventionality. We did not know each other. There was no formality; there was no familiarity. We were stripped of the conventionality, formality, peculiarities of life—standing with each other; and in the quiet of those few moments there was some little compensation. We looked back to that turmoil of life that we had just left and wondered if it really was worth while—and in that moment the spirit dominated.

We cannot have Presidents shot down over and over again to generate this life; but there is a power that is going to bring it. I believe that the singers are all dominated altogether too much by mentality. I do not believe that we want to come and cultivate the emotions or the feelings or the sentimentalities; but we want the broad feeling—spirit to come in and take hold of the pupils and teachers and hand in hand with the curriculum as it now is we shall go on as much in advance as what we are doing now as a bird with two wings flies further than another that simply flops along the ground with one.

I could tell you the most wonderful things that have come from this work; for I have been pursuing it for very, very many years, and it is arousing thought—consideration—among the superintendents and principals and teachers throughout the land. It is something which I think you mothers do well to take account of. (Applause.)

REPORTS OF OFFICERS.

PRESIDENT'S REPORT.

February 24, 1902, to March 10, 1905.

The Executive Board of the National Congress of Mothers has met three times each year, making nine times in all since I assumed the Presidency of the Congress. The Executive meetings have been held in Philadelphia and Washington. The Board of Managers has met four times during the past three years, at the time of the National Conferences. Conferences have been held in Detroit, Mich., May 5, 1903; at Chicago, Ill., May 11, 1904, and the Mothers' Congress Day was held in St. Louis at the hall of the Congresses, May 26, 1904. A trip to California in May, 1903, resulted in the formation of the California Congress of Mothers. The time was ripe for the movement there, for, on the part of the directors and parents, the need for child-study, for the co-operation of home and school was recognized. With this mutual appreciation of the importance of the work, the California Congress of Mothers has outstripped all other States in the number of its clubs. In June, 1902, at the request of members of the Utah Congress of Mothers, your President visited Salt Lake City. The situation there was a difficult one. The Gentiles and the Mormons had united and worked together in the Utah Congress of Mothers, which was formed after the manifesto by which Utah received Statehood. The Gentiles, believing that the promises of the Mormons to give up polygamy and to obey the laws of the State were given in good faith, had been willing to associate and work with them. In 1902 the Gentile members of the Congress realized that polygamy was still practiced and that old conditions were unchanged.

At the meeting in Detroit and the Executive meeting the situation in Utah was seriously discussed, and your President laid the facts before Senator Dubois, urging his help in checking the

growth of polygamy and church domination in the school and in the civil affairs. The election of an apostle of the Mormon Hierarchy was regarded as very serious, and they trembled for their homes and for their children, subjected to the subtle and insidious influences which tend to degrade womanhood and undermine the purity of the home. At this time the Utah Home Protective League was formed, which embodied in its constitution a belief in monogamous marriage, and which now represents the Mothers' Congress in Utah. The Gentile women in Utah gave your President many opportunities to see what the conditions were there, and begged the help of the Mothers' Congress in protecting their homes and their children from conditions which had become serious.

The National Congress of Mothers has taken an active part in securing investigation of the right of a Mormon apostle to a seat in the United States Senate. A special meeting of the Executive Board was called in November, 1903. With full knowledge of the deplorable conditions affecting childhood and womanhood in Utah and adjoining States, the Congress was compelled to lead the movement against conditions which threaten to undermine the home. The Executive Board voted unanimously to issue a call to all women's organizations to meet in Washington, December 6, 1903, to take action against the retention of Reed Smoot in the United States Senate. Many women, representing large organizations, responded to this call, and determined to unite to protect the home and country against the treasonable and polygamous teachings and practices of Mormonism. It was necessary to retain counsel to conduct the prosecution, and the different organizations united in assuming the expense of this. Through the work of the Congress and the women's clubs a third of the fees paid to counsel were raised and paid during the past year. The work of your President in this particular has made heavy demands on her time, but if the country is to maintain high and pure standards of marriage, and if the best opportunities for the development of childhood are to be secured, the Mothers' Congress cannot ignore conditions which degrade womanhood and wifehood, and which give to children false ideas of home and marriage.

The Mothers' Congress has also taken active interest in the effort to secure uniform and adequate laws governing marriage and divorce. The interest of every State Congress should be aroused to co-operate with the interchurch movement to accomplish this end. We must not forget, however, that underlying all laws governing this question is the instruction given to boys and girls in the home on this subject. The question goes back to the fathers and mothers. If they met it as they should, if they recognized that marriage is a subject that should not be neglected, which should not be treated lightly, and on which good, wholesome instruction should be given, it would go far toward remedying the number of marriages which are contracted lightly, and which are broken just as easily. Your President would recommend that marriage should be one of the subjects for discussion in mothers' clubs.

Your President has spoken in the interests of the Congress in New York, Philadelphia, Boston, Washington, Los Angeles, Chicago, St. Louis, Baltimore, Wilmington, Portland, Me.; Scranton, Easton, Pittsburg, Providence, R. I.; New Haven, Bridgeport, Pottstown, Centre Harbor, N. H.; Amherst, Worcester, Newton, Trenton, Haddonfield, Carlisle, Norristown, Middletown, Del., and Detroit.

There are many cities in which there is no organized interest in the Congress. The work of organization has been hampered by lack of means to send officers into new territories. The officers of the Congress have borne their own expenses in this respect. Your President recommends that a fund for organization work be formed at this convention. The whole country, yes, the whole world, is ready for this matter of wise work for children. It needs but a leader to have the work started in every part of the country. Your President feels that a work so practical, so vital in its importance, should be extended as rapidly as possible. The income from the Congress will then be adequate for all its needs, and the work of organization can be pushed. Many Western States have asked us to go to them, and it is important that they should be visited and the work started this summer.

"The Club Woman," which was the official organ of the

Congress for over a year, was discontinued last fall. The editing of this department was done by your President until "The Club Woman" was given up. Since then we have been without an official organ. It seems to me that a bulletin should be published which should be the means of communication for the members of the Congress. There have been many demands from newspapers and magazines for articles relating the purposes and work of the Congress. All of these have been supplied.

The growth of the mothers' clubs in connection with the public schools has not been as rapid as we could wish in all States. In some it is the main part of the work. Long experience in the work leads me to know that the most far-reaching results are secured through these parents' associations. The interest of educational organizations in the practical work of the Congress in bringing about the co-operation of home and school, is steadily increasing. The President and Secretary are constantly receiving invitations to speak before teachers' institutes and educational bodies. This should lead to many parents' associations in the near future.

The Congress of Mothers has been a strong factor in the extension of the Juvenile Court and probation system throughout the world. Your President has furnished reports of the probation work in Philadelphia for the Governor of New South Wales, for Great Britain, Austria and the International Prison Commission. Explanatory literature concerning the Juvenile Court and probation work has been sent to many States, and the education of public opinion to the value of this system of dealing with unfortunate children has gone on steadily. The President of the United States has complied with our request to give it his indorsement in his message to Congress, and the Judge of the Juvenile Court of Denver, Col., has promised to take the chairmanship of the Committee on Juvenile Court and Probation Work in the National Congress of Mothers. The value of this work of the Mothers' Congress cannot be overestimated. The thought of mothers has been utterly lacking in legislative and administrative matters concerning children, and intelligent motherhood can

solve most of the difficulties that confront the erring boys and girls.

The Child Labor Committee of the National Congress of Mothers, under the charge of Mrs. Florence Kelley, has unified the movement and is securing uniform and suitable Child Labor Laws throughout the country. Many of the State Congresses have given active help in this direction.

An exhibition of the literature of the Mothers' Congress was made in the Educational Department at St. Louis. The exhibition was necessarily small, being displayed in one case. It brought many inquiries as to the work, and has extended the knowledge of it.

The expenses for printing literature, for postage and the convention consume the income of the Congress, leaving nothing for the extension of the work.

The International Congress for Child Protection meets in Belgium next September. It is requested that the Mothers' Congress be represented there. It is the first international gathering in the interests of children. It seems very important that the Congress should have a place on the program, and this is an expense which should be met.

The Congress, as you know, has no endowment, yet it is doing a work of deepest value, educationally and morally.

Your President would recommend that county and State meetings should be held simultaneously throughout the country at a fixed time. For instance, in each county all organizations of mothers might meet in February, all State organizations in the following month and the national meeting should follow them. In this way a widespread interest is worked up for the national meeting. This plan is recommended for your serious consideration.

Your President would also recommend that your Vice Presidents be chosen with a view to their ability to do the work of the Congress in their section of the country. The United States is so large that it would greatly further the work if several women should be actively working for its extension.

The resignation of Mrs. Wean, who was elected as Cor-

responding Secretary to the Congress, without her knowledge, occurred several months after her election. It was not until the fall of 1902 that Mrs. Grice, one of the Vice Presidents, consented to take this position of Corresponding Secretary. She has been near enough to the President to make it possible for them to work together. This has been the greatest advantage to the Congress. I cannot speak too highly of the faithful and devoted work of the Corresponding Secretary.

The plan of holding the Conferences in the different cities between the Triennial Conventions has proved a good one. Excellent programs have been given and a local interest aroused among those who would never be able to attend the Congress in Washington. Your President recommends that these Conferences be continued.

The work that has been done has been a labor of love, for every day that passes has deepened the sense that this is the work most needed in this world, and in preparation for the world beyond.

Your President has steadily held in view that sentiment is of no avail unless united with practical measures for bettering conditions of children, yet without sentiment the work would fail.

To bring the Congress to the place which it should occupy as a leader in all that pertains to the welfare of children has been the earnest purpose of its officer.

There has been growth in confidence in the Congress, and a better conception of its serious purpose.

It has become an important factor in guarding the children of the nation.

CORRESPONDING SECRETARY'S REPORT.

After the last election of officers at the Congress held in Washington in the spring of 1902, there was no acting corresponding secretary until the end of December of that same year. Thus the Congress virtually lost half a year of service from this office.

Mrs. Frank L. Wean, of Chicago, had been elected corresponding secretary, your present secretary was made vice president. On account of ill health Mrs. Wean was unable to serve. The personnel of the offices did not exchange places, as I said above, for eight months.

This statement is made by way of introduction to my report, that you may realize that the account covers but a little more than two years.

The best concrete evidence that can be given of the growth of the work of the office in the past two years is the showing of the card index. There have been added 781 new names.

In November, 1903, the Congress of Mothers took the initiative in an organized effort to unseat Mr. Smoot. For this purpose 10,000 notices were sent out from our office, calling the various organizations to a meeting in Washington in December of the same year. Each United States Senator received a letter urging his interest in securing an investigation of the Mormon question; also letters were sent to foreign ambassadors with reference to allowing the propagation of polygamous conditions in their countries. Blank petitions for signatures, accompanied with literature bearing on the Mormon question, were sent out to the number of 10,000, to all the mothers' clubs and various organizations of the country.

After the formation of the National League of Women's Organizations, which resulted from the "call" sent out by the Congress in November, 1903, it devolved upon your secretary to send out circulars for that body also, to all clubs, both in the Congress and in the General Federation, besides several hundred to prominent newspapers of the country.

From November 21, 1903, to January 16, 1904, there had

been sent out from this office circulars, petitions and letters numbering over 30,000, which included a thousand letters sent to the clubs of the General Federation, setting forth the aims and purposes of the Congress and asking the clubs to affiliate with the same.

There were sent out for the conferences held in May, 1903, in Detroit, and May, 1904, in Chicago, 20,000 notices each, and the same number for this triennial convention, besides 1000 postal cards announcing railroad rates, etc. Your corresponding secretary has acted as secretary for the Executive Board and Board of Managers. There have been two meetings of the Board of Managers and ten of the Executive Board since last Congress in Washington, in 1902, for all of which, with the exception of the Detroit meeting, minutes have been written and sent to all officers, State Presidents, organizers, and chairmen of committees."

Independent of the routine business of the office, your secretary has edited the report for 1904.

The office has taken charge of the literature of the Congress in the past few months, filling orders for eighty-five book lists for mothers and children, and forty-eight for "Parents' Duty to Children in Regard to Sex."

The above is but the recital of the outward activities of the work. It would be hard to put into words the hidden forces here represented.

I wish it were possible to show at a glance the letters that are pouring into this office day after day.

A fancy comes to me often as I sit at my desk that maybe it is given the Angel of the Annunciation to record the "mother work" of the world and in the hereafter to disclose the same.

Then indeed will the Congress of Mothers have a wonderful showing.

MARY V. GRICE,
Corresponding Secretary.

TRIENNIAL REPORT OF THE TREASURER.

For the Years 1902-1903-1904.

1902.			
Balance from 1901...		\$199.87	
Receipts from Associate Members:			
Mrs. Barrett	2.00		
Mrs. Hollister	2.00		
Mrs. Leeds	2.00		
Mrs. Stokes	2.00		
Mrs. Walker	2.00		
Mrs. Hoffman	2.00		
Mrs. Paddock	2.00		
Total	—	\$14.00	
Clubs and Affiliations:			
Colorado Fed.	5.00		
Florence Crittenden...	5.00		
Missouri Fed.	5.00		
M. C., Alexandria, Va.	3.20		
M. C., St. Louis.....	.60		
Total	—	18.80	
Gifts:			
Mrs. Carter	300.25		
Mrs. Schoff	164.55		
Mrs. Cassidy	50.00		
Convention	29.90		
Mrs. Haines	25.00		
Organizing Penn.	22.00		
Mrs. Palmer	5.00		
Mrs. Sheppard	5.00		
P. O. Dept.70		
Total	—	602.40	
Literature:			
Woodward & Lathrop	4.26		
Total	—	4.26	
States:			
New York	44.75		
Pennsylvania	19.35		
Illinois	14.85		
Total	—	78.95	
Total receipts		\$718.41	
Total rcpts. for 1902.			\$918.28
Total expend. for 1902			598.88
Balance on hand Jan. 1, 1903			\$319.40

TREASURERS REPORT

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1903.			
Balance from 1902...	319.40		
Receipts from Associate Members:			
Mrs. L. K. Gillison...	2.00		
Mrs. Barrett	2.00		
Mrs. Ada Hughes ...	2.00		
Mrs. Dubois	2.00		
Mrs. G. L. Krebs.....	2.00		
Mrs. Hollister	2.00		
Mrs. Posttethwaite ..	4.00		
Mr. & Mrs. H. Carter	4.00		
Total	20.00		
Clubs:			
Press Asso. Friends..	5.00		
W. C., Denver.....	5.00		
W. C., Phoenix, Ariz.	5.00		
F. Crittenden Home..	5.00		
H. P. L., S. Lake City	2.00		
M. C., Alexandria, Va.	2.00		
M. C., Purcell, I. T...	2.00		
M.C.,Marshalltown,Ia.	1.25		
West Park C., Phila.	1.20		
M. C., Lead City.....	2.00		
Total	30.45		
Gifts:			
Mrs. W. T. Carter...	200.00		
Mrs. Sallie Cotton...	20.00		
Mrs. E. Bartol.....	10.00		
Total	230.00		
Literature:			
Woodward & Lathrop	21.90		
Literature20		
Total	22.10		
States:			
California	42.65		
New York	19.15		
Illinois	17.40		
Ohio	14.95		
Connecticut	14.65		
New Jersey	9.50		
Michigan	5.00		
Missouri	5.00		
Total	128.30		
Total rcpts. for 1903.		750.25	
Total expend. for 1903		524.84	
Balance on hand Jan. 1, 1904		225.41	

NATIONAL CONGRESS OF MOTHERS

Balance from 1903...		225.41	
Receipts from Associate Members:			
Asso. fees	2.00	Mrs. Posttethwaite ..	2.00
Mrs. G. W. Rose....	2.00	Mrs. Wells	2.00
Mrs. Grice	2.00	Mrs. Ada Hughes....	2.00
Miss Crosby	2.00	Miss D. Leeds.....	2.00
Miss M. Taylor.....	2.00	Mrs. Rogers	2.50
Mr. & Mrs. Carter....	4.00		
Total	—	24.50	
Club:			
Home Pro. League...	39.45	N. C. C., Wilmington.	5.00
20th Cent., Pittsburg..	5.00	W. C., Denver.....	5.00
Missouri Fed.	5.00	Mond'y A. C., Dubuque	5.00
Bloomington, Ill., C..	5.00	F. & M., Boston.....	5.00
Press Asso. Friends..	5.00	Joplin, Mo., C.....	3.00
M. U. of Alabama....	3.00	M. C., or Berwyn.....	2.00
M. C., Shreveport, Ala.	2.00		
Total	—	89.45	
Gifts:			
Mrs. Schoff	302.50	Mrs. Carter	100.00
Mrs. Cassidy	50.00	Mrs. Haines	25.00
Mrs. Cotton	10.00	Mrs. Bartol	10.00
Mrs. Rosenwald	10.00	Mrs. Moore	1.00
Total	—	508.50	
Literature:			
Reports	55.00	Program	62.18
Woodward & Lathrop.	8.1	Mrs. Weeks	1.00
Total	—	126.30	
States:			
Pennsylvania, '03, '04.	82.55	California	68.60
New York	51.25	Illinois	41.45
Ohio	27.35	New Jersey	14.85
Connecticut	6.80	Iowa	4.00
Maryland	2.00		
Total	—	298.85	
Total receipts		1047.60	
Total rcpts. for 1904..		1273.01	
Total expend. for 1904.		986.99	
Balance on hand Jan. 1,			
1905		—	286.02

MRS. FRED T. DUBOIS,
Treasurer.

REPORT OF STATE PRESIDENTS

ALABAMA.

From year to year, ever since the first meeting of the National Congress of Mothers, many efforts have been made in this State (Alabama), through the press, by means of private letters, by talks before the conventions of the State Federation of Clubs and in other ways, to arouse an interest in the work of the Congress. In March, 1900, the Mothers' Union of Montgomery was organized. The work of this club has grown steadily. It is well established and is recognized as an influence for good in the community and throughout the State. In connection with kindergarten work in Mobile, in Birmingham, in Montgomery and in Tusculumbia, Mothers' Clubs have been formed, but there is no State organization or Congress.

The value of the work is apparent, however. Our most prominent clubs are indorsing it. The outlook is hopeful.

The inclosed report of the last year's work of the Mothers' Union of Montgomery shows how much has been done by this one club.

PRISCILLA C. GOODWYN.

REPORT OF THE CALIFORNIA CONGRESS OF
MOTHERS AND CHILD STUDY CIRCLES.

It takes time to carry the work of the Child-Study Circles to the extreme borders of a State, whose length is seven hundred miles and average width is two hundred miles, and containing fifty odd counties, some of them about as large as whole States on the Eastern coast. It has meant a great deal of work to organize the counties. Every effort has been made to keep in touch with the County Superintendents of Public Instruction, seventy circles having joined the State organization. Many schools that

are not bound together in an organization have had meetings of parents and teachers.

Two circles are connected with Sunday schools, and each doing excellent work. No effort has been made to draw on sections from clubs, as the work in the schools promises the greatest measure of success to that thing for which we stand, i. e., "The raising the standard of home life and uniting of home and school."

One Superintendent says: "The work of the Child-Study Circles, which has been organized for the purpose of bringing the home and the school nearer to each other, causes the superintendent, who is interested in the welfare of the children, to see great possibilities for the betterment of school conditions. The function of the school is to supplement the work of the home, and the work of the home should supplement that of the school. The home is the founder of the school—and our school system, with all its modern improvements and equipments can be considered only as supplemental to the homes; and the work of the schools is solely for the purpose of training for citizenship."

There must be intelligent appreciation on the part of the parents of the true aims and purposes of the school.

Another says: "Much good comes from the Child-Study Circles, because of the acquaintanceship of the parents and teachers, and on account of that, fewer misunderstandings arise. Here we can work together for the common good of all children."

The California Congress has taken an active part in securing the Juvenile Court law, and in aiding in making it effective for the betterment of conditions of children. It has given every assistance possible to parental schools; has ably seconded the enforcement of the compulsory education law and encouraged the work of truant officers. All of this, we believe, is the most practical way to control the abuse of child labor.

The law makes it optional with Boards of Education to supply manual training in the California schools, and quite a number of schools have cardboard construction in third and fourth grades, wood sloyd in the fifth, sixth, seventh and eighth, sewing in the fifth and sixth and cooking in the seventh and eighth. Practical

demonstrations of the subjects have been given, with the view that it would aid in educating public sentiment on these lines.

The regular meetings are always held immediately after the close of schools, but special meetings are held in the evenings, and fathers show great interest in those.

Eighty circles have been organized, with the ten new ones, during the year. The average number of meetings held in each was seven, and the average attendance was thirty-four. This is an approximate report, as it has been impossible to get accurate data. Our circles are looking forward with pleasant anticipations to the Conference of the National Congress of Mothers in Los Angeles, in 1906. They are each pledged to heartily co-operate in all things tending to the success of the meetings, feeling assured that California schools will gain much through the leavening influence which will come about by a sympathetic understanding and conference between mothers from other States and countries, not alone for the present, but all the succeeding years.

Respectfully submitted,

MRS. W. W. MURPHY,

CONNECTICUT.

Connecticut has eighteen affiliated clubs, with between seven and eight hundred members. This, without counting some school clubs that do not pay per capita dues.

When one thinks that five years ago the Congress started here with but eleven faithful friends, one of them not a resident of the State, the figures are not such a bad showing. But we are conservative in Connecticut, and, consequently, we move slowly. At our last annual meeting in April all the clubs gave most interesting accounts of their work and showed decided evidences of growth. Mrs. F. B. Street is our State Organizer and is planning largely for the extension of the work during the coming year.

The Juvenile Court and Probation law have been very successfully advanced. The Judiciary Committee has now placed the carrying out of that work in the hands of the Connecticut Prison Association, but it was the Connecticut Congress of Mothers that presented the bill to the Legislature and aroused interest in those who finally succeeded in getting it through.

FRANCES S. BOLTON,

IOWA.

Madame President and Friends of the Congress of Mothers :

The work of the Iowa Congress for the past year has chiefly been to secure the Juvenile Court law, and to promote the establishment of detention homes where neglected, dependent and delinquent children may be cared for. Our chief difficulty has been to meet a public apathy so extreme that nothing short of an earthquake seems able to arouse even a passing interest in the conditions about us. Our efforts now are directed toward "the powers that be" in our capital city of Des Moines, to secure a substantial brick building belonging to the city, idle, of no use to anybody, to equip without expense to the city for use of juvenile offenders.

There are six hundred mothers in our Union in Des Moines, all earnestly studying the problems relating to the child in the home, the school and the State. At our request text-books and child-study periodicals are now to be found in our city libraries, and women of every class and condition find access to the literature which may help them to an enlightened motherhood and mother citizenship.

The work of the Mothers' Club is far-reaching in its influence. Through its efforts unsanitary conditions in schoolhouses have given place to healthfulness and beauty, taste for good literature and art fostered by fine exhibits of books and pictures at "book talks" held in many centres. One of the substantial results of our work has been the establishment of a system in our

schools to encourage little children to save their pennies, otherwise spent at the candy shop for cheap and often unwholesome sweets or chewing gum.

Some of the Mothers' Clubs in rural communities have bent their energies to establishing free kindergartens, libraries and clubs for boys, in addition to regular programme work, and reading of child-study literature by the mothers. What the result will be in the next generation can never be estimated. The problem of the future lies in the proper care of the children of the present, and no force is so potential for good as that of the awakened conscience of American parenthood, organized and directed by this great National Congress of Mothers, whose motto well might be, "Take care of the child and the nation will take care of itself."

CORA BUSSEY HILLIS.

ILLINOIS.

The Illinois Congress of Mothers is now completing its fifth year of organized existence.

There are now thirty-nine clubs which have affiliated with the Congress. Many have joined as Mothers' Clubs or Parents' Clubs, and many through the Home and Education Departments of Women's Clubs.

There are one hundred and two counties in the State, but only ten have clubs connected with the Congress, although we are constantly sending speakers to County Teachers' Institutes and Farmers' Institutes to further the work.

In Cook County there are twenty-five Parents' Clubs or Mothers' Clubs connected with the schools. Four of these are High School Clubs. The Englewood High School Parents' Club is unique, in that it has no outside speaker fill the program. The programs consist wholly of discussions of subjects of vital importance to the school. These discussions are participated in by parents, teachers and sometimes by the pupils themselves. One of the most successful meetings was one which discussed the ques-

tion of sororities and fraternities. The teachers opened the discussion, followed by the parents, when the meeting was thrown open for general discussion. The most prejudiced listener was forced to admire the frank and fearless manner in which the boys and girls presented their side of the argument, as well as their ease and readiness of speech in the presence of so large an audience. Kindly feeling prevailed throughout, as teachers, parents and pupils drew together in a sort of family circle.

While it cannot be said that the boys and girls who favored fraternities when they entered the hall were of a different mind when they left, yet they left with something new to think about, and since no bitterness of spirit resulted, they will think rationally on the subject. The Englewood High School Parents' Club has always drawn near to the ideal organization of its kind, inasmuch as it has clung to the "conference" plan and has not permitted extraneous programs to interfere with its practical consideration of practical matters. This meeting came nearer even to the ideal, perhaps, than any former one, since it admitted the child himself to the discussion of what was best for him.

Throughout the State of Illinois there is much interest manifested in a closer touch between the home and the school. The Superintendent of Coles County this year requested that a meeting be held in every school in the county, on a certain date, to promote such co-operation. Each teacher prepared a short program, which was followed by an informal discussion of school problems.

This Superintendent has also been holding parents' meetings throughout the fall in the rural schools. These have been largely attended, and it is exceedingly interesting to see the school yard surrounded by the vehicles in which many of the patrons came. The teachers explain the industrial work the children are doing—sewing, cutting, etc. There is an exhibit of the work and at the close of the meeting refreshments are served.

Every school in Charleston (including the High School) now has a Parents' Club as an adjunct, which is an educational necessity, and the community is in consequence alive to the interests of the schools. The work in Charleston and Coles Coun-

ty was the result of a Conference held at the Eastern Illinois Normal School, and the work in Bureau County is the result of a Conference held in Princeton. The Quarterly (a pamphlet issued by the Eastern Illinois Normal) and the Quarterly, issued by the Board of Education of Princeton, both emphasized the necessity for the establishment of Parents' Clubs in connection with the schools.

During the past year speakers have been sent to County Institutes and Farmers' Institutes to further the work, and two Conferences have been held, emphasizing the necessity for co-operative associations of parents and teachers in connection with the High School. The delegates in attendance at both Conferences have been active in endeavoring to form Parents' Clubs in their home schools.

The Congress has always been active in working for improved legislation looking toward the welfare of children, and has aided in the passage of the Child Labor law and the Compulsory Education law in Illinois.

HELEN M. HEFFERAN.

REPORT OF THE NEW YORK STATE ASSEMBLY OF MOTHERS.

At the annual National Congress of Mothers we are bidden to give a yearly account of our stewardship in the mothers' work. You may recall that the Israelites were at one time forbidden to number their hosts, lest pride should beset them and hinder future progress. We of the Mothers' Congress cannot harbor a spirit of self-gratulation, for, whatever may have been accomplished, the results seem infinitesimal in comparison with the ideals cherished.

The Mothers' Clubs of New York State have done much philanthropic work in summer playgrounds, vacation schools, free kindergartens, industrial schools, clothing bureaus, blind babies' kindergarten, home for epileptic children, vacation home for poor children, cooking and sewing lessons for poor mothers and girls,

dressings dolls for playground, holiday remembrances to home and foreign missionaries, work for Juvenile Court, work for bill to prevent sale and manufacture of cigarettes, work in the child labor problem, social settlement work, boys' club, and against certain menaces to the home. The Parents'-Teachers' Associations have also been active. They have helped to place, in co-operation with Boards of Education, manual training, cooking and sewing in certain schools; secured the decoration of school rooms with works of art, provided extra kindergarten material, equipped a school gymnasium, secured an assembly room in the school, started mothers' libraries, helped to secure proper sanitation in the school houses, to have better lunch counters where only one session is held, to remove objectionable bill posters, and have been of service in other ways.

Aggressive work in addition to philanthropic effort has been the printing of another 2000 edition of our Circulars of Information and Suggestion, issuing 2000 copies of a pledge and constitution for a Church Mothers' Association, printing 500 membership cards, the sending of circulars and letters to the County Superintendents of schools, issuing life membership certificates, syllabi prepared and sent out by chairmen of committees, co-operation with Primary Sunday School Unions, questions prepared and distributed by chairman of ways and means, and enlargement of the valuable Bureau of Exchange.

The chairman of ways and means has sent to clubs the following questions:

1. What methods do you employ to secure funds for your local work, for the State and National work?
2. How many sustaining members of the State Assembly have you? How many honorary, how many life members?
3. Do you try to secure a certain number of members each year?
4. What use do you make of the membership cards?
5. Do you find that by using the membership cards you can interest persons not members of your organization?
6. Do you make your retiring president a sustaining member of the Assembly for a year?

7. Do you hold an annual tea on the birthday anniversary of the Assembly?

8. How many reports of the National Congress of Mothers are sold in your club?

The New York State Assembly of Mothers seeks to give the religious part of the mothers' work its just place, and has recently issued a pledge and constitution for a Church Mothers' Association, adapted from the pledge of the International Union Maternal Association, and used through its courtesy.

The pledge and constitution follows:

Believing in God's Covenant with us as parents, and remembering the special promise given to united prayer and endeavor, we, the undersigned, constitute ourselves an organization to be called the Mothers' Association of the —— Church.

Our object shall be the promotion of the highest welfare of our children by prayer and other efforts.

To this end we agree to meet, unless providentially hindered, once every month, devoting our meetings to prayer and conversation respecting the noblest training of our children.

We also pledge ourselves to cultivate an interest in the children of each other and in all the children of the congregation; to remember them, as well as our own, in our daily visits to the Throne of Grace; and in the event of removal of any of our members from their families to remember particularly their children, both in prayer and in such kindly offices as may be practicable and desirable.

Article I.

The officers of the Mothers' Association shall be a president, two vice presidents and a secretary.

Article II.

The duties of the president shall be to provide leaders for the meetings, and to have a general oversight of the interests of

the Association.

Article III.

The duties of the vice presidents shall be such as usually pertain to that office.

Article IV.

The secretary shall keep an account of the meetings and a record of the members and their children ; bringing to each meeting a list of such children as have a birthday during the month, that special prayer may be offered for them.

Article V.

The meetings of the Association shall be held the ——— of each month.

The annual meeting of the Assembly in Sandy Hill last October was delightful in respect to numbers, enthusiasm and inspiration gained.

The Mothers' Movement has won for itself the sympathetic interest and co-operation of countless individuals in different walks of life and from all over the country.

The seal of universal approval has been placed upon the National Congress of Mothers, and in the future, as in the past, may its deliberations be marked by unity in council, sanctified common sense, well directed enthusiasm and devoted comradeship in work.

The Biblical "Fruits of the Spirit," plus activity, minus self-seeking and favoritism, multiplied by loyalty and tact, divided among all members of the organization equal successful Mothers' Club work.

MRS. DAVID O. MEARS.

NEW JERSEY.

New Jersey has twenty-one counties, in seven of which are Child-Study Circles, Parents and Teachers' Co-operative Associations and Mothers' Clubs,

During the year the Literature Committee sent to each City and County Superintendent of Public Schools throughout the State packages of the leaflet, "How to Form Child-Study Circles in the Public Schools," for distribution, which met with a most encouraging response, a number of notes being received by the committee asking for further information and more leaflets, and several clubs have been formed as a result.

The Mormon question has not yet been taken up by the Congress to any great extent, because it feels that it is necessary first to have the State more completely organized, and we are therefore bending all our efforts toward that end. The work is growing perhaps a little slowly, but we feel that it grows "exceeding sure."

An effort has been made in which the Congress is much interested to better conditions in the jails of our State by the introduction into them of police matrons to care for the women and children. This we feel to be an important feature of our work.

MARY M. MARCY.

OHIO.

A number of new clubs have been formed within the past year, through the efforts of the officers of the Ohio Congress.

Five new clubs are reported from Cleo. The annual convention, held last year in Dayton, was a great success.

The Congress has the sympathy of clergymen and educators wherever the work is known.

Work has been done in one part of the State in connection with prisons, distributing magazines, talking with and giving a helping hand to the unfortunate.

As a State we are helping especially in the work of the Juvenile Court.

The "Mothers' Union," in the southern part of the State, is working hard for "vacation schools," which are greatly needed.

Other clubs have thrown their interest along the line of domestic science, kindergartens, etc.

Many clubs are doing altruistic work along with the study

of ethical subjects.

The work is slowly but surely growing upon the good foundations built for it in the first years of its existence.

MRS. MARTIN STRIEBINGER,

PENNSYLVANIA.

Most of the original, progressive reforming work of the past hundred years has centred, whether consciously or unconsciously, around the child—whom Christ Himself set in our midst.

The Nineteenth, it has been said, was the Woman's Century—the Twentieth is to be the Children's. It is a glory to womanhood to see that in the main she used her enlarged opportunities for the children, that her century became theirs by natural growth.

Though childhood has been incidentally the inspiration of so much noble work, it has remained for our organization during the last eight years to take the child as its keynote—to study not one, but all, conditions which affect him, to gather up what has been accomplished by other organizations and make it immediately practical in our own work. We have turned to laboratory, hospital and sick room that we might learn from doctors and nurses the laws of the child's physical being; we have asked educators and psychologists the laws of his mental unfolding—to help us to bring to fruition what is in him folded in the bud.

Workers in sociology, ethics and criminology have given us the result of their investigations. If our work seems scattering, if we seem to touch upon too many lines of endeavor, it is because whatever affects the child is our business, and he is a human being with manifold powers, interests and possibilities—whatever affects the child—not only our children, but all children, "For are ye not all children of one Father?"

The conservatives say let every mother attend to her own children and all will go well.

If every mother in the past in every home had fully done her duty by her own children we should now have nothing to do but study how to do the best for our own.

A wiser and greater than one of us said: "No man liveth to himself, and no man dieth to himself." We cannot shut our children up in an ideal world while we study them. We must fit them to live in this far from ideal world under present conditions, and doing so we must work for those other children whose lives must touch theirs in many ways.

It is only in recent years that we are beginning to see that children are of immense importance. One of the most remarkable judicial movements that has ever taken place in the United States is the establishment of Children's Courts. Already some thirteen States have projected laws. The movement is immensely significant. It means society is entering upon a new epoch of consciousness. Hitherto we have held that the child was or was not responsible for a certain act, and the Court has had to determine the fact. But now we are learning that antecedent to the question of the responsibility of the child is the question of the responsibility of society. We are learning that it is useless to invent laws or machinery to repress crime so long as society perpetuates conditions which create crime.

We are coming to see the inter-relation of our efforts to improve social welfare. The restriction of child labor, the multiplication of public parks, children's gardens, vacation schools, recreation piers and yards, boys' clubs, manual training schools, kindergartens and all the work of the settlements have a direct and important bearing on the reduction of crime. With the multiplication of these agencies fewer children come under the grasp of the law; when they do come under the grasp of the law the Juvenile Court is another instrumentality for increasing the area of prevention.

The essential and supreme object of the Juvenile Court is to save the child.

In saving the child there can be no doubt that we are saving society.

The most powerful instrumentality in the salvation of the child who has come under the grasp of the law is the probation officer and the probation system.

The resources of the Judge are not confined to committing an offender to prison, or even to a juvenile reformatory.

With the right kind of a probation officer a large percentage of such cases can be corrected without withdrawal from society at all.

The Juvenile Court has occupied much time and thought of the workers in Pennsylvania for several years past, and through many trials we have been able to defend, uphold and perfect it, till now it is doing splendid work.

Before many months we will have our new House of Detention, which will make it possible to change the management and routine of the Court, greatly to the advantage of the children.

We have also this winter presented to our Legislature a Child Labor bill, which raises the age limit to 14 years and has strong certificate features which, if passed, will be a splendid step forward on this line, and also we have presented a bill to provide a placing-out system for the State.

An active work has been done in Pennsylvania along the lines laid down by the National League of Women's Organizations in the anti-Mormon crusade, and many hundred letters and appeals have been sent out and mass meetings held to educate public opinion and to influence the Committee on Privileges and Elections to exclude Reed Smoot from the United States Senate.

The Pennsylvania Congress has also contributed generously toward the expenses of the lawyer who has represented the women in the Senatorial investigation. We mean never to give up the fight, and feel that the unseating of the Mormon Apostle is but the beginning of the war upon polygamy and church domination which menace the purity and safety of the homes of our land.

In a few years, when it is possible to get greater perspective on the Mothers' Congress work, it will be realized that it is the greatest movement of our time.

Statistics for Pennsylvania are as follows:

Number of clubs in State Congress, 20; counties in State, 67; eight counties have clubs connected with the Congress; ten of these clubs are in connection with public schools; nine are independent of schools; affiliated clubs, six.

Individual members, embracing all these, 2091.

ANNA JANNEY LIPPINCOTT,
(Mrs. Howard W.)

REPORTS OF COMMITTEES.

EDUCATION.

The chairman of the Education Committee corresponded with the members of the committee, and it seemed to be the consensus of opinion that little or no work had been done thus far to interest the patrons of the High Schools in these schools. The isolation of the High School is complete, and the result is that there has not been the growth or development in the High School curriculum that has been manifested in the Elementary School.

This lack of co-operation cannot possibly result in the best good to the child.

As we know the secondary school has to do with the child during adolescence, now considered by educators the most important period in the life of the individual.

Dr. Stanley Hall says that the home, school and church fail to understand the nature and needs of the adolescent and perhaps more than all his perils.

One of the greatest dangers to our civic life to-day is the indifference and apathy of the people to the importance of this period, and the danger can only be overcome by teachers and parents making a study of the period and by a closer co-operation between the secondary schools and the homes.

The committee, therefore, realizing that the work was an exceedingly important one, printed (under the direction of the National Congress) leaflets containing suggestions for co-operative associations of parents and teachers of High Schools.

Dr. Stanley Hall sent a valuable outline. A helpful bibliography, arranged by Dr. M. V. O'Shea, of the University of Wisconsin, is also included in the leaflet. The books are almost all on secondary education, and in many instances the chapter and page is given. Certain chapters are recommended as excellent material for study classes.

These leaflets have been distributed in all organized States

and have resulted in much interest being awakened in secondary education. In Illinois there are several High School Parents' Clubs as the result of this interest.

Your committee earnestly recommends that each State emphasize, during the coming year, the work of interesting the people in the secondary schools to the end that the curriculum may be enriched and the importance of the adolescent stage of development be realized by home, school and church.

Your committee further recommends the continued work, through Teachers' Institutes and Farmers' Institutes, for the establishment of Kindergartens and Manual Training, Domestic Science and the Industrial Arts in the schools.

LITERATURE.

Since the last report of this committee the "Book List for Mothers" and the "Book List for Children" have been carefully rearranged and revised by Mrs. Herman H. Birney and are probably in such shape that they will need little revision for a long time to come. "Parents' Duty to Children Concerning Sex," by the Rev. W. L. Worcester; "A Campaign for Children" and the Statutes of Every State Concerning Dependent, Defective and Delinquent Children" have been added to the list of our publications. There is a steady demand for most of this literature, especially for those relating to books and methods of organization.

At the close of the last triennial meeting a reciprocity bureau was formed for the purpose of loaning to individuals and clubs papers bearing upon the various forms of mother work in home, school and State. Many papers have been collected for this purpose, a large number of them most valuable reading, but the field of our work is not fully covered by them, nor does your chairman know where to turn to supply these deficiencies. Three papers are continually called for and cannot be supplied. I mention them here chiefly because they are a hopeful sign, and partly that some one may be able to supply the need. They are something covering the value of kindergarten work and an aid in

training and discipline in the home; right neighborhood relations, including other people's children, and a popular paper on the adolescent period, covering the condition and mentality of the youth and satisfactory methods of handling them.

There is a large demand for the loan papers coming from every quarter of the country, and from all conditions of the people; from clubs, who wish to make their full year's program with them; from women, who want help in writing other papers; from instructors, who have talks before Teachers' Institutes, or who wish aid in individual work. These calls are not confined to women. Indeed, the number of men who borrow the papers is rapidly increasing, as is the number of individual mothers living remote from clubs. Kindergartners and ministers are also among our patrons.

There has been a notable increase in the number of people asking first aid in organizing parents' and teachers' meetings and mothers' circles, especially in the West and South, and many women's clubs are adding a mothers' department or day to their courses.

We have been fortunate in being able to place our loan work before the people in publications having an enormous circulation in the country and small towns west of the Mississippi. If each of the members here present would see that the list of loan papers is published in her local papers she would furnish substantial aid to the work and to the people of her community.

Your chairman recommends that our publications be confined to such leaflets as are aids to organization, to compiling programs, to choice of material and to an understanding of our work, and that papers on other more general topics be used in the loan library. There are plenty of people who are printing other classes of books, and we need only to direct attention to them in our book lists. Our money should be used in disseminating information as to our work as an organized body. She also recommends that our printed reports contain enough of each paper represented in them to make it a complete presentation of the topic, as these reports should be used for discussion in hundreds of mothers' meetings. Abstracts are unsatisfactory for this purpose.

Respectfully submitted.

MARY H. WEEKS, Chairman.

REPORT CHAIRMAN NATIONAL PRESS COMMITTEE.

The National Congress of Mothers has long emphasized the necessity of care for children's reading of books. The responsibility of mothers and child trainers is equally great toward the press. Every influence should be brought to bear to elevate the standards of our daily papers. If the attitude toward the newspaper is one of friendliness and appreciation, a great beginning is made. It is better to abolish that attitude of mind which leads most of us to be continually pointing out imperfections and shortcomings. Few words of praise are heard for newspapers in comparison with the tremendous and difficult task they perform in daily mirroring by almost instantaneous process mental images of world's progress. The wonder is not that their errors are so great but that they are so few. The real crux of the matter is not so much what is wrong about the newspapers, but what are we doing to make them right?

When the editor of a newspaper shows his appreciation of the power and convincing value of the Mothers' Congress work by sending a representative to get her news or views, it is evident that there is presented a wonderful opportunity for exerting a positive and incalculable influence for good. Most of our leaders wisely recognize that the reporter is not an insistent bugbear to be squelched or evaded, but a friend to be won for the work. Reporters gladly present things in the right light. Their work is difficult enough, without needless obstructions. Cordiality to newspaper representatives is worth while. It pays in returns to the cause of purer morals and higher standards of living. What the reporter writes goes in and influences public sentiment, even in the somewhat ephemeral product of the daily newspaper. I have been asked several times of late when sketches of our leaders have been published: "Does that help the work?" I will answer by asking: "What could help the work more?" An organization is its leaders and workers. Their thoughts, impulses and energies dominate it and make it what it is. There is always an excusable curiosity to know the life history of those who are prominent in public work. This is a condition which women of

retiring dispositions have found that they must meet with sweet resignation. And it goes without saying that the work of those who are unwilling to stand in the clear limelight of publicity must lose in force and wideness of influence. The light of a good woman's life shines far.

The past year has recorded an encouraging advance. Three times as many States have reported work in press department as last year. Requests for annual reports were sent to all the States in January. Responses have come from New York, Alabama, Illinois, New Jersey, Missouri, Ohio, Connecticut, Delaware, Pennsylvania, Arizona and California. Eight of these States have regular press chairmen.

The conference of the Mothers' Congress in Chicago last May gave great impulse to press work in Illinois. One Chicago daily published a special edition during the Conference. The aims and labors of the mothers' work have been given publicity in the papers of the State through Press Chairman Mrs. F. J. Scott, 6548 Normal avenue, Chicago.

In Pennsylvania, although the State Chairman, Mrs. Eastburn, has been absent in the South owing to illness in the family, the press work has gone on under the direction of Mrs. Howard Lippincott, State President. Mrs. James J. Bryan, of Beverly, N. J., State Press Chairman, reports activity in sending out notices of meetings and accounts of work in the State papers.

Mrs. Helen R. Wells, of Akron, is the new chairman of press for Ohio, where they work on the principle that the press is their best leverage for bringing their efforts into public notice.

Mrs. Lillie L. P. Bronk, Bridgeport, is now the chief factor in press work for the Mothers' Congress of the State of Connecticut, where the newspapers give prompt and hearty co-operation.

The active representative of press work in Missouri is Mrs. E. R. Weeks, of Kansas City. Among other things, Mrs. Weeks furnishes items on mother work to farm and home journals, and to woman's club columns in her State.

Mrs. Goodwyn, State President, writes that in Alabama



efforts have been made through the press, as well as through public meetings, to show the need of banding together for mother work.

Mrs. Hull, of Newburgh, N. Y., has continued in the good work of press chairman, spreading broadcast through the press of the Empire State, news of the mother work, as opportunity affords.

Articles in the press, as well as circular letters to women's clubs, etc., are laying the foundation for the establishment of the Arizona Mothers' Congress through the activity of Mrs. B. A. Fowler, president.

Programmes of State and National Congress have been sent to Delaware papers by Mrs. Alfred D. Warner, Wilmington, State leader.

Miss Mary F. Ledyard, Los Angeles, is chairman of press work for California Congress of Mothers. Wide publicity has been given throughout the State to the Triennial Conclave, of National Congress. Notices of annual meetings, of Board of Directors' meetings, and important resolutions have been sent to the press by State Chairman and by the local circles.

The work of the national press chairman during the past ten months began with sending accounts of the Chicago Conference of the National Congress of Mothers to several newspapers and religious periodicals last spring. Articles have been written on the Congress and its work; sketches of leaders have been prepared for publishers. About 100 letters have been written to correspondents in the various States. Notices of the triennial Congress at Washington, March 10-17, 1905, have been sent to the Associated Press and to Washington papers at intervals since January 1.

Several hundred printed slips containing practical suggestions for press workers (condensed from the national press chairman's report of 1904) have been distributed to the press chairman (and to State Presidents where there were no press chairmen) in all the States represented in the National Congress of Mothers.

Respectfully submitted,
JANE A. STEWART,

DOMESTIC SCIENCE.

Upon being appointed Acting Chairman of the Committee on Domestic Science a letter of inquiry was at once sent to the former incumbent, who replied that the department had not been recognized, and as far as her knowledge went the States had not as yet been interested. Communications were immediately addressed to all organized States, with the following results:

ALABAMA has not been successful in introducing Domestic Science into the schools, but is working along these lines.

CALIFORNIA is the banner State for Domestic Science; is not a babe in swaddling clothes, but a full-grown child in that State. The curriculum of the public schools embraces manual training and Domestic Science, and the latter is pushed vigorously.

ILLINOIS is interested, is active and hopeful. "The Grangers" have been very successful in introducing and carrying on the work, and stand ready to co-operate with our Congress.

IOWA forwards the name of a woman we hope we can interest.

LOUISIANA is doing a fine work in her schools, as our Mrs. DeGarmo reported.

NEW YORK sent encouraging words, and is hopeful for the future.

NEW JERSEY finds two schools—North Plainfield and Long Branch—very enthusiastic in carrying on their schools in cooking and sewing, while its auxiliaries are alive to the situation and eagerly waiting to avail themselves of any opportunity afforded to bring forward this science.

NORTH CAROLINA is hoping to have the State interested when fully organized.

TEXAS reports interest, and says: "If we could have Domestic Science taught in our public schools it would be a great blessing to the girls of to-day and also to future generations." This same dear woman says: "We have mothers' clubs in all of our schools, but they are not affiliated with the Congress."

Mrs. Duff, a member of Manual Training Committee, Bos-

ton; Mrs. E. U. Neville, of Mason City, Ia., and Mrs. Kimberly, of Wisconsin, have been helpful and are ready to make the department a success.

Dr. Stanley Hall told your Acting Chairman that this department was one of the greatest of the Congress. All schools should teach this branch as thoroughly as any other. He also said he would gladly be of assistance in bringing this to pass.

In the six weeks' time that the undersigned has been acting it has been possible to get only an entering wedge, which she trusts will broaden and lengthen until Domestic Science be a recognized factor in schools, public and private, to the uplifting and strengthening of both bodies and souls of the millions of children trained therein.

ELLA M. THATCHER, Chairman,

REPORT OF THE COMMITTEE ON DEPENDENT, DEFECTIVE AND DELINQUENT CHILDREN.
ADVANTAGES AND DISADVANTAGES OF THE
PLACING-OUT SYSTEM.

Your Committee on Dependent, Defective and Delinquent Children respectfully submits the following report:

It seems wise to the Committee, in view of the great number of subjects pressing upon the attention of the Congress, to confine this report to a single department of the work for dependent and delinquent children, believing that this plan will concentrate the attention of the Congress and will be more helpful than a general discussion of the subject of Dependent, Defective and Delinquent Children. The subject to be discussed is "The Advantages and Disadvantages of the Placing-Out System."

By the placing-out system is meant the plan of placing dependent and delinquent children in family homes to be brought up, in contradistinction to the "Institution System" of bringing up children to young manhood and womanhood in orphan asylums, children's homes or other institutions.

The placing-out system has been pursued on several different plans:

First. Its most simple and natural form is when the relatives or friends of the parents of the child assume the duty of the parents upon their failure to care for the child through death, sickness, misfortune or unfaithfulness. "Blood is thicker than water," and the most suitable and natural guardians of a child are often those who are attached to it by ties of kinship and by affection for its own parents. This form of the placing-out system has been practiced from time immemorial.

Second. County, city or village officials, whose duty it is to care for the poor, may place out children in the hands of some family, usually in the vicinity of its former residence. Authority for such action is given in many States by law, and the binding out, indenturing or apprenticing of children during their minority has been practiced in this country for more than 200 years.

In different States the authority resides in County Commissioners, Township Supervisors or Overseers or Superintendents of the Poor. Probably the extreme development of this system has been reached in some of the Southern States, where orphan boys have been indentured to the proprietors of race tracks to be trained as stable boys and jockeys.

Third. Judges of certain Courts have authority in some cities to place out orphan, foundling, dependent and delinquent children, or the children of divorced parents, either directly by order of the Court or indirectly through some agency to which they have been consigned for that purpose.

Fourth. State agencies have been established by law in some States, with authority to place out children, either on indenture or by adoption or retaining guardianship in the hands of the State.

In Massachusetts, New Hampshire and Indiana this authority is exercised by the State Board of Charities; in New Jersey and in the District of Columbia it is exercised by Boards of Public Guardians. In Michigan, Minnesota, Colorado, Kansas and Rhode Island, and perhaps some other States, this authority is placed in the hands of a Board of Directors of a State School, or a State Home for Dependent Children. In all of these States such children, after being placed in family homes, are supervised and cared for by State or county agents appointed for that express purpose.

Fifth. Children may be placed out by the authorities of private institutions, orphan asylums, children's homes, foundling asylums, industrial schools, etc. As a rule, such institutions place children on personal interviews and recommendations furnished by the applicant without visiting the home. Some such institutions maintain paid visitors to supervise the children after placement, but the majority do not maintain such visitors. In some States, like New York, New Jersey and Massachusetts, public supervision, more or less efficient, is maintained over the placing out work of a portion of these institutions. In most of the States of the Union private institutions dispose of their wards without any interference whatever, and there is no legislation governing the conditions on which children may be placed out, and no provision for public supervision of such children. In the State of Illinois certain institutions become the legal guardians of children, with full power to dispose of them and consent to their adoption, from the simple fact of the children having been placed in their custody. In Iowa, the Mayor of a city may be made the party to the adoption of a homeless child and his consent becomes a sufficient basis for the adoption.

Sixth. Children may be placed out by societies, either Children's Home Societies, organized for that express purpose, or Children's Aid Societies, Humane Societies and Societies for the Prevention of Cruelty to Children, which makes placing-out a feature of their work.

Nearly all of these placing-out societies established methods and standards of their own, without control or regulation by any superior authority.

The pioneer placing-out society of the United States was the New York Children's Aid Society, which was organized in 1885 by that noble and practical philanthropist, Mr. Charles Loring Brace. Up to that time the institutional plan of bring up children had been the prevailing one in the United States and institutions for children were rapidly increasing in New York. Nevertheless, hundreds of neglected children roamed the streets, and juvenile crime was spreading with dreadful rapidity. Mr. Brace took issue with those who advocated the institutional plan. He maintained

that institutions having dependent children were unnecessary and that such children could be sent to farm homes without institutional care. He proved his faith by his works and sent thousands of children into farm homes. In the early days of the society the methods were very informal. Children were sent West in car-load lots, to be distributed from some favorable centre of the farm community. A representative of the society first visited the vicinity where distribution was to be made and selected three leading citizens to act as a volunteer committee to pass upon applicants for children and to take general charge of their distribution. Notices were published in the local newspapers, inviting applications and announcing the day of arrival and distribution.

The writer was a personal witness of such a distribution of forty children in Nobles County, Minnesota. The children were taken to the County Court House, where a large crowd was gathered. The agent set the children one by one before the company and gave a brief account of each. Applicants for children were then admitted in order, behind the railing, and rapidly made selections. Then if the child gave assent the bargain was made on the spot. Nearly all of these children were disposed of in a little more than three hours.

Mr. Brace in his book, "The Dangerous Class of New York," p. 243, discussed the methods of the Society as follows:

"The children are not indentured, but are free to leave if ill-treated or dissatisfied; and the farmers can dismiss them if they find them useless." "This apparently loose arrangement," he adds, "has worked well."

Mr. Brace said on another occasion (National Conference of Charities and Correction, 1876, p. 139): "The employer agrees to send the child to school and, of course, to treat him kindly, yet there is no agreement and no indenture is made out. The relation is left much to the good feeling of both parties."

Children were distributed through Western New York, Ohio, Indiana, Illinois, Wisconsin, Minnesota, Nebraska, Kansas and other Western and Southern States. Supervision was maintained by agents with headquarters in New York. The agent endeavored to care for the children faithfully, but in many cases the

children wandered away and disappeared before the agent reached the spot.

The methods of the New York Children's Aid Society have since been greatly modified. Children are sent out in small companies, and the supervision is much more prompt and efficient than formerly. Other agencies in New York and Boston have sent many children to the West. Some of these, like the New York Juvenile Asylum, have placed the children with care and discrimination and have maintained a faithful oversight; others have placed children with recklessness and have left them to shift for themselves. As a result, great prejudice has arisen against homeless children from distant centres and many States have adopted adverse legislation. For instance, Indiana requires a bond of \$10,000 from any foreign society desiring to place children within its boundaries; South Dakota requires a bond of \$2000, with two bondsmen, one of whom is a resident within the county, for every homeless child placed by any society not organized within the State.

The National Children's Home Society is a federation of 26 societies, most of which are located in the Central States. While these societies are federated, each one is independent and controls its own methods. The older and stronger societies are steadily improving their methods and increasing their efficiency. The Illinois Children's Home and Aid Society, organized in 1883, has cared for 5300 children in its placing-out department, of whom it has still under its guardianship 2300. The society requires an application on its blanks in the applicant's own handwriting. If the application appears promising, correspondence is had with at least three responsible citizens. If the references respond satisfactorily the home is visited by a paid agent of the society and is expected to return information on about 80 questions, covering the applicant's character, standing, disposition, financial ability, comfort, convenience and refinement of the home; its fitness for a child and the kind of a child for which it is adapted.

The society does not indenture any children, but retains guardianship of the child during its minority, unless it is legally adopted or otherwise removed from guardianship.

For many years a warm contest was waged between the advocates of the "Institution Plan" of bringing up children to young manhood and young womanhood in institutions and the "Placing-out System" of putting dependent children into family homes, after a brief stay in an institution, or none at all.

The advocates of the institution plan set forth the disadvantages of the placing-out system, as follows:

(a) Many children were bound out into practical slavery where they were used for the profit of task masters, were deprived of the natural life of childhood, being treated with harshness or even cruelty; were deprived of proper school advantages and did not receive a proper start in life.

(b) Many children were placed in families, without any proper inquiry into the character and motives of those who received them, and as a result some went into the hands of vicious, immoral or even criminal persons, who made shipwreck of their lives.

(c) Under the placing-out system there was a tendency to break up families unnecessarily and to deprive parents of their children, solely on the ground of their misfortune, either in order to save money to the public treasury by relieving it of the care of dependent persons, or because parents in distress, seeing no way out of their difficulties, were driven by their necessities to relinquish their children, when temporary care should have been provided, until the temporary difficulty was removed.

(d) It was urged that the placing-out system was inefficiently managed; that homes were selected with little or no inquiry; that children were placed with little, if any, reference to their adaptability to the home selected, and that the subsequent supervision and visitation of the children was either entirely neglected or was done in such an inefficient and careless manner as to make it a very imperfect protection to the child.

(e) It was maintained that the institution plan was superior in the fact that it secured suitable religious, intellectual and industrial training; that it kept the child under immediate supervision and care of those who had assumed responsibility for it; and, especially, that the institution plan made it possible to restore

the child to its parents whenever their condition became such that they could properly resume its care.

The advocates of the placing-out system maintained its superior advantages as follows:

(a) The placing-out system introduces the child into the natural environment of the family home. Institutional life is necessarily artificial and tends to make the child helpless and dependent.

(b) The placing-out system, if the home is properly selected, secures to the child adequate training and education, under the most favorable conditions, and the child develops naturally into its place in the community.

(c) Under the placing-out system, properly conducted, children, especially young children, become members of the families into which they go, and are treated with consideration and affection, receiving a degree of personal attention which is impossible, even in the best institutions.

(d) The placing-out system is much more economical than the institution system. The initial expense of selecting a home and placing a child will average, perhaps, \$30 to \$35. The subsequent expense of visiting, befriending and replacing the child need not exceed an average of \$15 a year. If the child remains under care, on an average, eight years, this would make a total of \$120; whereas, the cost of maintaining a child in an institution, for the same length of time, would not be less than \$800.

(e) It was claimed, in behalf of the child-placing agencies, that the crude and reckless methods of placing out children which formerly prevailed are gradually giving way to careful, conscientious and thorough work.

For nearly fifty years a vigorous discussion was carried on between the advocates of the institution and the advocates of the placing-out system; and for a long time their differences seemed irreconcilable. Extremists on both sides made rash statements. One party declared that "the worst home is better than the best institution," while the other declared that the placing-out system was a plan to promote infant slavery. As years went on there was a gradual change of sentiment on both sides. People who

were engaged in institution work recognized the evils of "Institutionalism," and began to advocate the placing-out system for a portion of their wards. Those who advocated the placing-out system came to recognize the importance of temporary institutional care for many children as a preparation for placing out.

Whatever may be our opinion with reference to the merits or demerits of the placing-out system, we must recognize that that system has come to stay, and we must apply our efforts to bring it up to such a stand of conscience and efficiency as will secure the welfare of the helpless little ones to whom it is applied.

All of which is respectfully submitted.

HASTINGS H. HART, Chairman.

CHILD LABOR IN THE UNITED STATES.

The first address of the morning, and considered by many to be one of the most important of the whole congress, was that of Mrs. Florence Kelly, of New York, on "Child Labor in the United States." Mrs. Kelly is said to have traveled far and wide in studying the child labor problem, and to have been a great force in drafting child labor laws for various States.

Mrs. Kelly began by stating that twenty States have child labor laws of some kind, though many are sadly deficient. She spoke of the child labor laws of New York and of Colorado, one of the oldest and one of the youngest States in the Union, and the contrast she drew was greatly to the disparagement of the older State.

She said that New York had ample protection for boys under fourteen years old who did nothing and who had homes, but for the 25,000 messenger boys of New York the law is no protection whatever. For the boy under fourteen the penal code prescribes a list of some sixteen kinds of "business" houses and other places where he must not go, with strict penalty if he does. But—and the "but" was what made the law ineffective in her opinion—the messenger boys, 25,000 in number, when in discharge of their duties, could enter any of these proscribed places. This law, she said, was thus formed to propagate 25,000 criminals, for she be-

lieved that the duties of a messenger boy were of a character to teach him to lie and steal, and to commit crimes of almost every character. When not visiting saloons, disreputable houses or engaging in various gambling games he was employing his time reading vicious literature of the penny-dreadful sort. She believed that there must be a revision of the New York penal code in this particular feature.

Speaking of the contrast between the child labor laws of Colorado and New York, she said that those of the younger State are the finest in existence to-day, for they afford protection to all children under fourteen years of age, messenger boys and all. The law penalizes the boy, the house the law has forbidden him to enter and the people who sent him there. This, she said, is really the protection the child needed.

She spoke of the effort that she had personally made to have children forbidden by law to work at night. She spoke particularly of the great glass works at Alton, Ill., where 250 boys, under twelve years, were once employed all night. For five years she drafted bills for the Illinois Legislature, and for five years the glass works' managers defeated them. In 1903 a stringent law was enacted against the employment of children after 7 P. M., and now no child in Illinois works at night if under twelve years of age.

She said that the best laws against child labor were in the States of Colorado, Ohio, Illinois and New York, and that there were very good laws in the New England States.

PURE FOOD IN THE HOMES.

Of vital interest to the mothers was the address of H. W. Wiley, M. D., of the United States Department of Agriculture, on "Importance of Pure Food in the Home."

"Among the many subjects which relate to domestic economy it seems to me there is no more worthy of attention than that of pure foods. The art of adulteration has become so refined as to deceive even the expert, and, therefore, it is all the more important that those who preside over the homes of the country

should be on their guard against deception. First, what is understood by 'purity of food?' As I understand it the word 'pure' applied to a food product indicates that the product is exactly what it is represented to be. 'Purity' is not always used, nor generally used, as far as that is concerned, as a synonym for 'wholesome.' Of course, a pure food should be a wholesome food, but a pure product may be anything but wholesome; as, for instance, pure strychnia or pure alcohol. The adulteration of food—as defined in many laws and as construed in the Courts—consists not only in so manipulating it as to render it unwholesome, but also in misbranding and misrepresenting its qualities either by label, method of preparation or oral statement. The happiness of the family depends largely upon the health of its members as well as upon its financial status.

"Foods which are adulterated so as to be unwholesome threaten the health of the family. Foods which are adulterated so as to masquerade as other products threaten the finances of the family. Foods are rendered unwholesome either in the method of their manufacture or in their preparation for the table. The latter refers to the subject of cookery and that is a part of this theme which I cannot take up for discussion at the present time. In the manufacture of foods they are more or less unwholesome in many ways. First by the abstraction of some valuable ingredient by means of which the dietetic value of the ration is unbalanced, as illustrated in abstracting the cream from the milk; or in another case by so carefully separating the ingredients of wheat as to render flour too starchy in composition. It must not be supposed that all methods of food preparation are adulterations or that they tend to render the products less wholesome. Just the contrary is true. Flour is not an adulterated article, although it is not the whole wheat. But if flour from which a part of the ingredients have been separated is sold as whole wheat flour, then it is an adulterated article.

"Perhaps the great majority of the processes used in preparing foods to send to the kitchen are helpful rather than harmful, and it is only when they become harmful that they are reprehensible. In the second place, some neutral or wholesome article

may be added to a good food product in its preparation. This may be done first to increase its weight or bulk, when it becomes a pure fraud; or, second, to preserve it from decay, in which case it becomes a matter for serious consideration.

"The question of the use of food preservatives perhaps is by far the most important one which is now under investigation in the realm of hygiene and dietetics. There is such conflicting opinion and testimony in this matter, and it is the part of wisdom to hold to conservative views. In general it seems that the weight of testimony at hand is distinctly antagonistic to the use of preservatives in food products, except in cases of necessity where it is impossible to preserve the food in other ways.

"In general, the household food will be more acceptable if preserved by the usual means—salt, sugar, vinegar, wood smoke, sterilization, desiccation or cold storage. Even the above well-known and acceptable methods of preservation may be subject to great abuse, and therefore should be practiced under proper supervision and proper care for the wholesomeness of the preserved product.

"In the third place, the householder may be deceived in regard to his food by taste. As, for instance, when the derivative of coal tar, known as saccharine, is used in the place of sugar, as is often the case in canned vegetables.

"In the fourth place, deception may be practiced in respect to food products by the use of artificial colors, in which the brightest tints of the best products of food are imitated in food products where such natural colors are deficient. The colors of themselves may be mineral, as in the case of sulphate of copper used in coloring peas, or vegetables, as the case of annatto used in coloring butter, or coal tar products, as in the case of the vast number of aniline dyes now used for tinting foods. Some of these dyestuffs may be inimical to health, and their use in all cases is of doubtful propriety unless the consumer be fully informed in regard to their presence."

ELECTION OF OFFICERS.

The election of officers was held on Thursday morning, May 16. Mrs. Robert R. Cotten was the presiding officer, but during the election, as she was on the ticket, she called Mrs. Rudolph Blankenburg to the chair.

The chairman of the Nominating Committee, Mrs. Arthur A. Birney, presented the following ticket to be voted for:

President—Mrs. Frederic Schoff, 3418 Baring street, Philadelphia.

Vice Presidents—Mrs. David O. Mears, Albany, New York; Mrs. W. W. Murphy, Los Angeles, California; Mrs. Robert R. Cotten, Bruce, North Carolina.

Treasurer—Mrs. Louise K. Gillson, Wilmette, Illinois.

Auditor—Mrs. Roger B. McMullen, Evanston, Illinois.

Recording Secretary—Mrs. John Parker Bronk, Bridgeport, Conn.

Corresponding Secretary—Mrs. Edwin C. Grice, 3308 Arch street, Philadelphia.

Mrs. Lillie Devereaux Blake, president New York City Mother's Club, made an earnest speech warmly indorsing the ticket presented. She was followed by others, and the whole ticket was elected unanimously by the delegates.

HONOR FOR MRS. BIRNEY.

A signal honor was conferred upon Mrs. Theodore Birney. On motion of Mrs. E. C. Grice, of Philadelphia, the congress voted unanimously to take her name from the roll as honorary president and make her title that of Founder. The congress accepted the suggestion with many expressions from prominent individual members of their extreme pleasure at what they termed a deserved tribute.

Mrs. Joseph P. Mumford was made Honorary Vice President, having declined re-election.

LEADING SOCIAL EVENTS.

The leading social event of the congress was the reception at the White House tendered by Mrs. Roosevelt. Nearly five hundred ladies and a few men availed themselves of the courtesy extended. Mrs. Roosevelt received the guests in the East Room at the door of the Green Parlor, the presentations being made by Major McCawley and each receiving a cordial greeting. Tea was served in the state dining-room. Miss Isabelle Hagner presided at the tea urn and Miss Hitchcock at the punch bowl.

From 4 until 6 o'clock Saturday in the parlors of the Raleigh Hotel a reception was given by the president, Mrs. Schoff, and the officers of the Congress. It was attended by several hundred representative women from every part of the country.

Mrs. Sarah La Fetra gave a reception and tea to the members of the congress. The reception room was bright with flowers and flags and was crowded during the reception hours.

TRIP TO MT. VERNON.

Three hundred officers and delegates went by special train to Mt. Vernon, where the party spent the afternoon, returning by way of Arlington.

MODEL NURSERY AND KINDERGARTEN.

A model nursery, under the charge of Mrs. Fred. T. Dubois, was fitted up with every article that could be used. A trained nurse had charge of the babies who were there, and the nursery was always filled with visitors.

A model kindergarten was in session every morning, under the direction of Miss Emma J. Hughes, of Washington, who had associated with her Washington's best kindergarteners. About thirty children were in attendance each day.

An exhibit of the books recommended or published by the congress was under the care of Miss Ellen A. Vinton, of Washington.

RESOLUTIONS.

Committee on Resolutions—Mrs. Robert R. Cotton, of North Carolina, chairman; Mrs. L. K. Gilson, of Illinois; Mrs. S. James, of Washington; Mrs. Pamela Rice, of Massachusetts; Mrs. James Welling, of New Jersey; Mrs. Walter Brown, of Iowa; Mrs. J. H. Jeffries, of Ohio; Mrs. W. C. Foster, of Louisiana; Mrs. E. V. McCauley, of Philadelphia; Mrs. Lilly L. P. Bronk, of Connecticut, and Mrs. Kent, of Delaware.

Whereas, The child is the care of the nation.

✓ Resolved, That the National Congress of Mothers indorses all efforts for Federal aid for the education of all children in kindergartens and elementary schools in any part of the country, which in the judgment of the Government need such aid.

Inasmuch as the training of the child before the age of twelve is of more vital consequence to the State than that of any subsequent period of its life; and in consideration of the fact, that under present conditions teachers of kindergartens and lower grades receive less for their services than in any other department of the public schools, thus rendering it impossible for those most capable of dealing with child-life to remain long in these grades; be it

✓ Resolved, That the Mothers' Congress earnestly recommends an increase of the salaries of teachers in accordance with a plan which shall give to kindergarten and lower-grade teachers a salary more proportionate to the value of their work.

Whereas, The public school is the agency through which the future citizens of this nation must be trained.

Resolved, That the National Congress of Mothers wishes to express its conviction that the Bible should have a place in the public schools of our nation, and that wise selections should be made from it as the basis of moral instruction.

Whereas, The press is the greatest disseminator of knowledge.

Resolved, That we will have supervision over all papers that enter our homes, endeavoring to exclude the objectionable in both literary and advertising matter, and use our influence in cultivating the public taste until it shall demand from the press only that which upholds the highest standard of morality.

Whereas, The most sacred of all ties is that between mother and child; and,

Whereas, Every natural and Divine law gives to the mother an equal right with the father in her own child; and,

Whereas, In many States of the Union the statute law, in defiance of these facts, takes from the mother her rightful share in the control of the children and vests all power over their destinies in the father alone; therefore,

Resolved, That we call upon the Legislatures of all States where these unjust discriminations exist to bring about such amendments to the laws as shall give to the mother joint legal guardianship with the father, as she has this equal claim by the Divine right of her motherhood.

Resolved, That the National Congress of Mothers take measures this year to provide literature in foreign languages for distribution in mothers' clubs in our city schools and among the mothers of our "Imported Americans."

Whereas, It has been found well-nigh impossible to trace and convict those guilty of selling tobacco, especially cigarettes, to children, even when contrary to State laws or local ordinances.

Resolved, That this Congress recommends to its various branches the securing enactment of laws which shall make it a punishable offense for any child to be found smoking, or in possession of tobacco in any form, especially cigarettes or cigarette papers; and that such child be considered an offender and subject to the discipline of probation officers, juvenile Courts or whatever form of discipline for this breach of law may prevail.

Resolved, That the National Congress of Mothers protests against all objectionable posters, many of which are degrading to the adult and child mind, and a social and moral detriment to the people of the United States.

Whereas, The investigation into the right of Reed Smoot to sit in the United States Senate has proved that the Mormon hierarchy has broken its vow to the Government by which Utah received her Statehood; and,

Whereas, President Joseph F. Smith and eight of the apostles are confessedly living in polygamy and are still through their

book of doctrines and covenants teaching that it is right and necessary to salvation; and,

Whereas, The investigation has clearly proved that every member of the Mormon Church takes an oath which is treasonable to the Government of the United States; and,

Whereas, The Superintendent of Public Education in Utah, being a Mormon, testified that in over three hundred of the public schools of Utah and in adjoining States the Mormon religion is being taught by order of the first presidency of the Church; and,

Whereas, Reed Smoot believes, supports and is a party to the teaching and practice of polygamy; and,

Whereas, He stands to-day with but four lives between him and the presidency of the Mormon hierarchy, which is a self-confessed law-breaking organization, usurping the powers of government and controlling civil, commercial and political affairs to the detriment of all law-abiding citizens; and,

Whereas, The power of the hierarchy has become so great that the political parties of the United States have found it necessary to recognize it, thereby placing party before principle; and,

Whereas, The Republican party in its first platform promised to remove from this nation the twin ulcers of slavery and polygamy, the National Congress of Mothers, in convention assembled, urges the Senate of the United States to keep the pledge given by the Republican party at its birth and adopted by the Democratic party last July at St. Louis, and for the safety of the nation, the purity of the American home, for the protection of woman's honor and childhood to remove Reed Smoot from the United States Senate, and to take such measures as will effectually prevent any organization from defying civil and Divine laws. ✓

Resolved, That we commend the United States Senate for their action in refusing Statehood to Arizona and New Mexico, as the polygamous conditions there render it unsafe for them to receive Statehood.

Resolved, That we urge that no polygamist may be appointed by the United States to hold official positions, and that as authentic information shows that many are now holding such positions, we urge that the Government do not give its indorse-



ment to crime by appointing polygamists in Government places.

Resolved, That we extend to ex-Senator Frank J. Cannon, of Utah, our appreciation of the valuable service he has rendered to the nation in the clear, brave manner in which, through the Salt Lake Tribune, he has called the Mormon hierarchy to account for broken faith, for polygamy and church domination in politics. Though expelled by the Mormon hierarchy, he is welcomed into the ranks of loyal law-abiding citizens as a brave defender of home and purity.

Resolved, That the National Congress of Mothers accords to the United States Senators who have stood bravely with the women of America in the battle for the home their earnest thanks and gratitude.

COURTESIES.

Resolved, That the Congress of Mothers expresses its sincere appreciation of the generous hospitality of Mrs. Roosevelt in her gracious reception of the delegates and members.

Also to the ushers for their untiring fidelity in their arduous task.

To the speakers and musicians who gave so freely of themselves and their talents.

To the pastor and trustees of the church in which the Congress assembled.

To Dr. Joseph Hale and Miss Cox for their help in the nursery, and to the business men of Washington, whose kindly help made the nursery a success.

To the local committees, whose unfailing courtesies and untiring efforts added greatly to the splendid work done during the week.

To the florists who made our platform attractive.

To the press for its faithful work in our behalf, and we ask its continual valuable assistance in spreading this gospel of growth over the land.

Resolution Committee,
MRS. R. R. COTTEN, Chairman.

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